

# THE CHRISTIAN CENTURY.

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## EDITORIAL

### GOD OVER ALL.

I said,  
If I could see a light ahead,  
Could know the ships I sent to sea  
Were blown by fortune's gale toward me,  
I could believe in matters great or small  
God watcheth over all.

O selfish heart!  
Canst thou not see the nobler part?  
To bear with patience sure defeat,  
To upward climb with stubborn feet,  
In spite of disappointment's iron thrall—  
For God is over all!

—Helen M. Winslow.

### THE GREATNESS OF THE MISSIONARY TASK.

**N**OTHING is likely to strike with greater astonishment the mind of the thoughtful student of missions than the vastness of the enterprise which has been undertaken by the Church in the evangelization of the world. It is no small and easy task which has been attempted. Perhaps it is this very aspect of the question which presents the most fascinating side of the problem, for surely the Church desires to test her devotion to the master by a work that shall require all her energies and devotion. A knight of romance would wish no small and easily vanquished adversary. The soldier of Jesus Christ desires no inglorious and bloodless victory. Ulysses, in his retrospect of life, lingered with fondness on the greatness of the Trojan war, and how he had

"Drunk delight of battle with his peers,

Far on the ringing plains of Windy Troy."

The missionary crusade is proving to be one of far greater difficulty and heroism than the rescue of the holy sepulchre from infidel hands. In this fact lies its importance, and the imperative call which it sounds to the devotion and courage of the church.

It appears that the earliest missionaries had but an imperfect perception of the vastness of the work they had undertaken. Francis Xavier believed the world could be taken for the Lord in a few years, and the superficial results of his own wide-spreading labors might have seemed to justify this belief. Neither Carey, Judson, Moffett nor Livingston understood how great was the work which would associate itself with their names as pioneers. It is only familiarity with the almost appalling hold which heathenism and ungodliness have upon the world that reveals something of the true proportions of the work we have attempted. In all this there is not only no reason for discouragement or the backward look, but the very noblest incentive to a loftier consecration to a task worthy to enlist every power of Christian service. The knightly spirit is roused, not cast down, by the con-

templation of obstacles. The giants in the pathway do not alarm one who knows the predestined end of this warfare of the cross.

A single item in the list of larger tasks to be assumed, is that which relates to the translation of the Bible into the native dialects of the nations. It has been the boast of Mr. Henry Froude, the London representative of the Oxford Press, that no language comes knocking at their door without the certainty of reception and hospitable treatment. Yet it is obvious that in many instances the work of the first translators was hasty and imperfect. Bro. Ellsworth Faris tells us that the earliest and greatest need of his African field is an adequate version of the New Testament. To this laborious task he is devoting himself during the months of his much-needed rest. There is a translation of the Scriptures already extant in the language of that tribe, but it is so imperfect as to be well nigh useless. It is thus the work of lengthening the cords and strengthening the stakes which awaits the Church even on fields which seemed ripe for the harvest. Schools must be established to train native workers, until the gospel shall become a possession rather than an exotic and importation—not till Christianity shall lose its character of "foreignness" to the inhabitants of the Eastern and South-eastern World can it be thought of as having accomplished its great mission. This is a condition which cannot come in a moment, nor a century. That Christian who thinks it about time the Church was stopping this cry for missionary money, is simply shutting his eyes to the vastness and glory of the work undertaken.

There is, to be sure, a sense in which the watchword, "The evangelization of the world in this generation," is practicable and expedient. In the meaning which it has in the minds of those who framed it one can see the value of a great call to duty. It is possible to evangelize the entire world in this generation, if by this we mean to place the gospel within the reach of all nations. But if we mean the Christianization of the world, the transformation of national character, the revolutionizing of ancient institutions and the lifting of national ideals to the gospel level, we must plan for a very much longer campaign. This simply means that the Christian knight must settle himself in the saddle afresh, take a long deep breath, and prepare for a more laborious and heroic struggle than ever before. It is no time for three months' enlistments, but for the entire war. The sons of Anak are ranged against the Church, the cities of unbelief are strong and walled to heaven. In the realization of this fact there comes the joy of a vast and worthy purpose. It is clearly seen that the missionary work is the real business of the church.

"Till every foe is vanquished,  
And Christ is Lord indeed."

Two hundred and fifty thousand dollars is not too much to expect of a people like the Disciples of Christ, competent and resourceful as they are, for the prosecution of this work. We should expect and attempt to realize this sum this year for foreign missions. It can be done if every preacher, church, school and individual assists. We shall hope to see not only this sum reached this year, but the cause of missions so

enlarge its place in the hearts of our people that in 1909, the Centennial of the "Declaration and Address," and therefore of this movement for Christian union upon the apostolic foundation, we shall raise a great thank-offering of *One Million Dollars for Missions*, as a suitable expression of our devotion to the chief business of the church. Why not, then, nail these watch-words to the mast:

1. Every minister and church to do the full duty of the hour for the March offering.
2. Two hundred and fifty thousand dollars for foreign missions during 1902.
3. One million dollars for missions in 1909.

### SELF-EXAMINATION.



**A**MONG the many duties of the Christian race the duty of self-examination is ever present. It is, at all times, to every disciple of Jesus, of paramount importance. There is absolutely no safety to any one without it. Our judgment is too liable to be warped by the trend of our passions, emotions and desires which, unless we are continually on our guard, will run us into excesses and sow the seeds which will produce an after crop of bitter sorrow.

It is self who needs this constant watching and most earnest examination. The apostle gives us a most impressive lesson upon this subject when he says: "Examine yourselves, whether ye be in the faith; prove your own selves." We are glad that God has not made it our duty to examine another. We are so poorly prepared to look into the motives which actuate the lives of others. We cannot measure their ability, it may be greater, or less, than our own. We are unable to define the limits of their moral, mental or spiritual horizon; and, besides, having the beams of selfishness so permanently fixed in our own eye, we are illy prepared to remove the mote from the eye of another.

One of the great hindrances to the purity of the hearts and lives of Christians to-day is that in our examination we devote too much attention to the wrong person, or apply improper tests; for instance, if we spend our time examining others, we have no time to bestow upon self; or if, when we seek to examine self, we measure our self by our brother, as we see him, and for this purpose it is common to select the sorriest specimen of a "scrub" that the church can furnish!

It will not suffice that we shall have made the needful self-examination in the past; and, having applied the proper test, shall have found that we were soundly converted to God—"Our sins all taken away," and that to that time our life has been in line with the rule of faith, for it is an ever-present necessity. No matter how soundly we may have been converted, no matter how good we may have felt nor how happy we may have been yesterday, it is an ever-recurring question of, are we, now, to-day, in the faith? It is not a question of what we were or have been, but what we *are*.

What is the test? By what standard are we to "prove ourselves"? To be sure, there is but one infallible test, no other is permissible. The will of God as revealed in his written Word—the Bible. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of

God may be perfect, thoroughly furnished unto all good works." Is self-examination good work? Then the Scriptures are to enable you to do it properly. Let us apply the test. How should Christians walk? "In the Spirit." Gal. 5:16. How should they not walk? "Ye shall not fulfill the lust of the flesh." How may we know whether we are walking in the Spirit or after the flesh? By the fruit.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." "They which do these things shall not inherit the kingdom of God." Oh, brother, sister, go into your closet remembering the all-seeing eye of God is looking into your life; ask him to help you to see yourself as he sees you, and examine if any of the works of the flesh, or such like, are to be found as the fruit of your life. Don't delay, do it now. Life is so short, and is held by so uncertain tenure. "To-day, if you will hear his voice, harden not your hearts."

But it is not enough that none of these things be found in our lives; but we must walk in the Spirit. How may we know that we are walking not after the flesh, but after the Spirit? By the fruits of our life. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5: 22, 23. Now listen, "And they that are Christ's have crucified the flesh with the affections and lusts." If the flesh is crucified it is dead; and its works do not dominate your life.

Life is too short to waste sowing for corruption. "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." "Let us not be weary in well-doing; for in due season we shall reap if we faint not."

In view of these things, we plead that every preacher, elder, deacon, deaconess, editor and private member among us will examine self, and so think, talk and act.

### THE MISSIONARY SPIRIT.



**O**NE can not long mingle with the busy world and come in contact with men who are impressing themselves upon the world, whose lives are a force for either good or ill, without soon discovering that there is in each individual, and in each achievement or enterprise, some ruling spirit, some predominating factor; and unconsciously we judge men by the spirit they manifest. This man is fired by the ambitious spirit, nothing dare thwart his plans; if his motives are unworthy he degenerates into a life self-centered. Another man has yielded to the flatteries and vanities of life until he has become intoxicated with his pride and his is the vain spirit. Another man has disciplined his life and cultivated the qualities of mind and heart that have made his a true, gentle, yet manly nature, and of him we say he has the spirit of a gentleman.

The writer was in Seattle, Wash., when the first ship arrived from the Klondike, bearing great riches from the frozen lands of the North and announcing the great discoveries made in the Alaskan fields. The excitement was intense, the one topic of conversation was the great discovery. It was preached of in the pulpits

and men everywhere were eager to learn all that could be learned, and many were ready to go and search for the treasured gold. The spirit of ambition, the spirit of adventure, the spirit of discovery, had laid hold upon the people. Personal comfort was forgotten, men were ready to leave their professions and their trades and endure any hardship that they might find the riches of the mine. Such was the spirit of the times.

Strange, is it not, that the world should be stirred by ambitions and fired by enthusiasms that lead to great conquests and achievements, while the church croones its liturgies and nods through its devotions. But this is not a time for pessimism. The church of to-day is awakening to a call that for centuries has been unheeded. Ships are returning from over the seas and bearing the news of great discoveries. The uttermost parts of the earth are becoming the Lord's inheritance and the heathen his possession and the Church is awakening to the discovery of the gold in human lives. The missionary spirit is taking hold of the lives of the disciples and they are following their Lord into the dark corners of the earth. What a great enterprise! What a mighty achievement before the Church of the living God! The emancipation of the nations from the thralldom of superstition and sin, the redeeming of the earth's millions from darkness to light! Every church should be alive to the great opportunity of the hour, every disciple should consider the world's redemption of paramount interest and the missionary spirit should prevail.

Arise, shine; for the light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Isa. 60: 1-4.

#### THE DAY AND ITS DUTY.

It is a good thing to have a fixed time for taking the offering for foreign missions. All through January and February the religious papers are full of articles relating to it. The claims of this cause are presented with clearness and with power. Information concerning the work and the workers is sent out from the mission rooms. The people expect the offering to be taken on the day agreed upon. Many of them are prepared for it, and are disappointed if they have no opportunity to give. The first Sunday of March is the "nick of time." It is easier to take the offering then than at any later time. More money can be secured then than if the offering is postponed. The churches should bear in mind that if they are in the midst of a revival the offering will help the revival and will not hinder it. The revival, in turn, will help the offering. Every church should see to it that the offering is made on the day named. If there is no preacher in charge, the officers should attend to it. If there are no officers, some leading member can present the matter and call for the offering. If there is a preacher, and he has been negligent, his pure mind should be stirred up by way of remembrance. Our Lord expects every church to do its full duty with respect to this great work of world-wide evangelism.

## NEWS OF THE WEEK.

### WASHINGTON ITEMS.



NATIONAL Pacific cable is being urged by the House Committee on Inter-state and Foreign Commerce. It has become evident that the oleomargarine bill will not pass the Senate in the form in which the House has left it. The news that J. Franklin Bell has practically crushed out the insurrection in southern Luzon will have its weight in the many discussions of the fate of the Filipino. The Republican leaders will squelch Chairman Loud's recommendation for a private contract rural free delivery system. They have ominous visions of new Star Route frauds that will risk the next campaign. It is announced that there are about six hundred thousand pensioners, and half that many claims pending. Not many of these will go through. It is estimated that in ten years there will be a reduction of fifty per cent in government outlay for old soldiers. Theodore Roosevelt, Jr., is now quite out of danger and is no longer an international consideration.

### THE NEW MILITIA BILL.

The bill recently framed by Secretary Root for the betterment of our military service is indorsed by many national guard experts. It is the outcome of the revelation of our military imperfections in our late argument with Spain. It recognizes the National Guard as the second line after the regular army, either as national guard or volunteers as organized; gives the guardsmen whose organization does not go to the front for the period of the war the chance to go as individuals; arms the guard with the latest pattern of rifles; gives officers the opportunity of regular army instruction and examination and provides for field maneuvers under service conditions with or without regular troops free of cost to the several states or individuals."

### BARCELONA ASSEIR.

In Barcelona there is a factory strike which threatens to involve the whole local province. The malcontents are trying to make themselves felt by preventing the sale of food. There is danger of famine, though the strikers have enough to eat secreted for themselves. The city is an armed camp. Barricades have been carried at the point of the bayonet with several lives lost. Though the factories are guarded general street riots are increasing.

### A CURIOUS FEUD.

In the last general assembly of Arkansas an anti-trust law was introduced, a copy of the Texas-trust statute. Governor Davis favored its passage and it would have become a law if Senator Jones had not interfered for the sake of his stock in the American Cotton Compress Company. The senator won his fight and became the mortal enemy of his former close personal friend, the governor. The governor now declares that he will not take another term as governor unless Jones is defeated for senator. The senator reciprocates and nominates for governor E. W. Rector of Hot Springs. The governor nominates for senator former Governor Clark, and by his persistence he has made a good cause of a forlorn hope. But the whole matter may result in the permanent retirement of Governor Davis and Senator Jones.



## CONTRIBUTED

### THE PRESENT CHRIST.

There was a shadow on the sunniest sky  
Until thy feet came by;  
There was a hunger in the happiest place  
Until I saw thy face;  
Wistful and strange the summer moonlight shone  
Before thy love was known;  
The far, bright waves were mocking in their glee,  
That held no part for me;  
I knew no comfort in the gracious spring  
With her sweet blossoming,  
Nor found mine heart in all the world a home  
Till thou saidst, "Come."

—Mabel Earle, in *Christian Endeavor World*.

### A HINDU MELA.

GEO. W. BROWN.



GOING on pilgrimages is one of the religious ceremonies of the Hindus, just as it was of our own ancestors some five hundred years or more ago. Some of their shrines are visited at all seasons of the year, while others are supposed to give their benefits at particular seasons only. There is also much difference in the celebrity of these shrines, so that while one may be visited by hundreds of thousands of persons, gathered from all over India, others may have only a local fame, and be patronized in a small way merely.

Those shrines to which pilgrimages are made at particular times have what is called a *mela* (pronounced mala) at stated intervals, usually once a year. Perhaps the English word *fair* would best give the concept embodied by the Hindu word *mela*. These *melas* afford great opportunities for preaching the gospel to the heathen, and missionaries always, if possible, attend them. It was the writer's lot to attend one of



O. J. GRAINGER  
Hurda, India.



MISS MARY PLUNKETT  
Damoh, India.

these *melas* which occurred during the Christmas holidays, when he was released from his regular work by the closing of the schools.

The *mela* was held near a small village called Sodalpur, and the shrine was that of a Hindu saint whose fame was merely local. Hence only a few thousand persons, perhaps eight or ten, came to worship him. The writer arrived about ten o'clock on the morning of the third day of the fair, which lasted five days. The first thing to be noticed was the number of vehicles,

which were crowded together just as they would be at a country fair in America. But instead of smart looking buggies and phaetons and heavier express and farm wagons, there was just one kind of conveyance to be seen—a two-wheeled ox cart, with a body about five feet long and three feet wide, the bottom covered with hay and perhaps a canvas top about three feet high, stretched on bent bamboo rods. There was no seat in any of them, for when a Hindu wants to sit his feet



WM. CAREY.

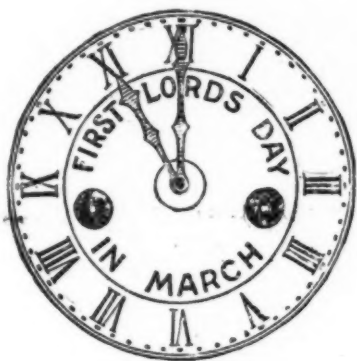
are never in the way, and he can always sit comfortably on the ground. In fact, to make him sit on a chair is a severe punishment, unless he is allowed to take his feet upon the seat beside him. Nor did any of these carts have so useless and expensive a luxury as a spring. Beside each cart were the two humped oxen which furnished its motive power, munching away on the hay which had served as the cushion for the occupants of the cart.

Of course there was no high board fence around the place, as at an American county fair, and no gate-keeper demanding your ticket. Nor was there any pump around which thirsty sightseers might gather, pitcher or pail in hand, and await their turn. There was, indeed, a broad well, from which each one drew his own muddy water, with his own vessel and his own rope. Not far from this was a small Ferris-wheel, rising to the height of twelve feet and supporting a small car at the end of each of its four arms. It was propelled, as the Ferris wheels of India have been propelled since the time of Alexander, perhaps, by men who grasped each arm of the wheel as it came within reach, and spun it around. The four passengers paid a total sum of two cents for making twenty to fifty circuits of the wheel, the price fluctuating according to the number of persons desiring to ride. Near by were a couple of merry-go-rounds, which were patronized more by grown men than by children. Across the road, in front of the mission tent—for two ladies of the mission had been here at work since the beginning of the *mela*—was an Edison phonograph, which would sing a Hindu song into one's ears in consideration of a pice—a coin worth one-half cent. The enterprising manager of this instrument varied his work by carrying on some kind of a gambling enterprise, the method



of which could not be comprehended by the writer, though he watched the table for several minutes. The cheerful voice of this man of business could be heard in the early morning, when people were just arousing from their night's slumbers, calling out in his blandest tones: "Come on, you players. Two pice for one, four pice for two. Here's the place to make money." And he seemed to do a good business among the devotees.

Just beyond began the commercial part of the mela, which really seemed to be its most important part. First came the booths of the confectioners. These booths, like all the others, were made tent-shape, of muslin, and open in front, sometimes at the back, and often at the sides also, so that frequently there was nothing of the tent but its top. The confectioners seemed to be quite busy, partly because their wares must take place of those of the baker and lunch counter man. Then came cloth merchants, toy sellers, vendors of ornaments, gewgaws, and trifles, sellers of brass vessels for cooking and other household purposes, vegetable dealers, and at least one tent where native firewater was being sold, and where the writer and a young native evangelist preached a temperance sermon at night. Nay, there was something worse than this to a high caste Hindu. When the mission tent had been pitched, the priests had requested that no meat



be cooked on the premises, as their deity would be offended. But here, right on the temple grounds, were butchers disposing to Mohammedan shop keepers, and doubtless to others as well, who had come to the mela. All these dealers, butchers, gamblers, confectioners and what not, paid the priests for the privilege of carrying on business here.

In the center of this stood the temple, which was a most unpretentious affair indeed. It was built on a platform of whitewashed stone, about eight feet high and twelve feet square. The sides of the temple consisted simply of an iron railing, and a small dome surmounted the whole. The image we were not permitted to see, but were told it was merely a representation of the soles of a man's feet, similar to those which we saw on top of several other platforms outside, and which were reputed to be the tombs of different members of the saint's family. In one corner, sat or rather squatted, a priest. The votaries brought a quantity of sweetmeat. The priest took about half of this and placed it on the image, gave a pinch of this back to the worshipper, and sent him off so as to be ready for the next. Later, all this was sold, the profits belonging to the temple. If the worshipper was a high caste man, he might ascend the steps to the temple door and hand in his offering; if of an intermediate caste, he must

stand on the ground and reach his gifts up to the priest; if of the lower caste, he could not offer at all.

The name of the saint was Kana Baba, that is, the one-eyed saint, and he was the reputed disciple of Singaji, a more prominent character. But it was very difficult to get at the real story believed by the people. One man, for instance, told me that the name of the saint was Danaw Baba, making him a demon. This



DR. AND MRS. EDWIN A. LAYTON,  
Bolengi, Africa.

man's story was, that Danaw Baba having died and been buried, contrary to the Hindu custom of burning, had rested in his grave several years. One night a farmer walking across the spot heard a voice cry, "Remove this dirt and let me out." The farmer got his tools, and after digging down ten cubits, Danaw Baba rose up after being twelve years under ground. He went about from village to village for several years, and then, at his own command, was reinterred in the same spot, after he had given an order to erect a temple over his remains, and hold an annual mela. The orthodox story is quite different, but this simply shows the unreliability of everything Hindu.

The same vagueness seemed to characterize their



MR. AND MRS. W. H. HANNA,  
Manila, P. I.

ideas of benefits derived from the worship of Kana Baba, and perhaps some made the offering simply because it was a custom of their family or community to do so. Many people at the mela listened with attention to the preaching of the gospel, some of them inviting us to their village to hear us again.

Hurda, India.

**The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mat. 20: 28.**



## THE NEW PAGANISM AND THE OLD.

VACHEL LINDSAY.



IF the East remains Christless after the invasion and adaptation of Western secular civilization, at best she may ripen an art of her own again. No other good thing will she do. If that art is as great as hers of old even in that she will be a trifle, a thing shallow and unworthy, a triumphant trinket-maker. As foolish, as empty, as vain she will be as a doll shadowed by an unlighted paper lantern. And that is the best side of the question.

Look twice at the doll under the lantern, and let it say to you what Forrest says from the universities of India, Mrs. Rynhart from Thibet, and the new Japanese treaty from the whole East. Let it say there is a new Paganism that is driving all the old art and the best of the old life out of the East, a Paganism of guns and gold. And all Western unspiritual things will be

converted to sordid Oriental uses—they are exchanging bronzed artistic idols for bloody idols of modern steel; the childlike learning of yellow sages for such of our scholarship and letters and science as knows no God at all—toys, toys, toys—all things of the West turned to grim grinding toys for a game played in the shadow, that in use and purpose is as shallow as a vase design.

What is our civilization without Christ, that the East should learn it? Because the Church has shut herself off like a nun to count her beads and creeds and controversies and committees, the light is under a bushel and civilization does not keep sweet. The Church has drawn her holy skirts aside from her own sons and daughters, born in her house, from the worldly lady scholarship to the worldly lady science they are wild godless children that know her not because of her blind folly; they will not do her bidding in the East, but will make the last state of those nations worse than the first. The art the Church should have cherished has become putrid through the ages; literature is wild with the wine of agnosticism. The drama has become unspeakable. Industry in her throne-room is but a Circe in a herd of quarreling beasts, and the chief temples of science are defiled with the altars of Mammon and Baal, and there is no place clean. Church universal! these your children have gone to the benighted heathen to defile them—to make a new Paganism blacker than the old—a Paganism that is your responsibility. No longer can you say that missionaries are needed most at home. So remember now your own baptism. Carry it to the whole East from Bombay to Tokyo and from Pekin to Shassa. A Disciple of Christ need not falter. In the East is our long row of camp-fires already. There is our far-flung battle-line. The apostolic church will have its heart in Asia before the twentieth century be done.

"The world was lost in darkness and sin,  
The light of the world is Jesus."

The Disciples of Christ need to raise up great world-evangelists to save the nations from the damnation of materialism—and by faith, repentance, baptism and the radiant life of the spirit we can save them. Without these civilization is a foolish, hellish plaything of paper and iron. Favor is deceitful and beauty is vain without the light of the world—art but a potsherd, man himself a shadow. Let us advance till the farthest capital of sin, the new Paganism and the old shall fade before the banners of the cross!



## NANKING, SOUTH GATE.

FRANK GARRETT.



R. MACKLIN, nearly fifteen years ago, wisely chose the great south gate street of Nanking as a place in which to open up and carry on medical and evangelistic work. Nanking is a great city in many ways. It is important politically. The Nanking viceroy rules more people than any other man in China, under the emperor. He rules more people than the president of the United States. There are many other high officials, active and retired, living in Nanking.

This is also an important literary center. Here every year thousands of students are examined. Once in three years is a "great examination." Then the halls, which will accommodate 26,400 students, are sometimes found to be inadequate for the hosts who come up for examination. Nankinese is understood in all parts of the empire. Students go out from here into the eighteen provinces.

Our location at the south gate is excellent for reaching the merchant, official and literary classes. There is no chapel in this city of 350,000 or more better adapted to this work. Dr. Macklin has done a faithful and grand medical work there in these years and has won the friendship and good will and confidence of the city. There is no foreigner better known among all classes than he. He has also done a great deal of preaching. But because of his numerous other duties he has been unable to do the evangelistic work that should have been done in this important center. The man in charge of the evangelistic work in Nanking has been changed too often, sometimes the place has been vacant, and all the time he has had too much



DR. W. E. MACKLIN.  
Nanking, China.

work, too many stations, so that from this source the south gate has never had the attention it deserved.

Now that T. J. Arnold has the regular evangelistic and pastoral work of Nanking, and I have only the south gate and one out station, Luho, I hope to do much more work there than has ever been done before. We now have preaching there six days in the week. Three days at noon. Three days at night. The night meetings are attended by a class of men

that cannot well come in the daytime, storekeepers and business men. The meetings are also more quiet and orderly, the attention better. We hope for good results from these meetings.

The reading and book room feature of our work is also very encouraging. Now that the students find that a knowledge of the Chinese classics does not suffice, but to be successful in the examinations he must know something of western learning, foreign affairs and international relations, there is an unprecedented demand for our books. We keep on sale a good stock of books from the Society for the Diffusion of Chris-



A CHINESE IDOL.

tian and other Knowledge, that is, as large a stock as my private funds will allow me to carry. If we but knew the day of our visitation we would put in a book store there that would be worthy of the exceptional opportunity. When the literati of China come to our doors for books we should be ready with the best. It will not do to say, "I can order it for you." They want to see it. One book in the hand is worth ten in the catalogue.

I asked the mission for aid. They saw the need, but the funds are so limited that I was voted only \$11.63 for this great work. That is the best we can do with the money on hand. I do not complain. Other needs are calling as loudly as this one. But oh, that the home churches could see and understand the day of our opportunity. Will not the March offering be liberal enough to enable us to work with a freer hand and more adequate equipment in the future?

Nanking, Dec. 27, 1901.

**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you always, even unto the end of the world. Amen. Mat. 28: 19-20.**



## A FEW REASONS FOR SUPPORTING MISSIONS.

H. H. GUY.



HERE is nothing quite so humiliating as to attempt a work and fail in it, to have that disappointment brooding over one as some fearful night-vision, full of terror, all the days of our lives. The Disciples of Christ have undertaken a great work, a work not to be lightly entered, for it is soul stirring. We solace ourselves with the thought that we did not begin this work on our own account, but at the bidding of a higher impulse, yea at the order from our King. This work is nothing less than the evangelization of the world. We entered it nobly, our progress has been satisfactory. We have sent workers into the leading mission fields of the world. The reports from all these centers of labor are exceedingly encouraging. Every mail brings news of increased strength, of new members being added to the churches. Japan is at the present moment about to witness a second miracle of



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missions. Men and women are asking to see Jesus. Two of the leading men of Japan, one a philosopher the other a man of affairs, have written favorably of Christianity. China, full of possibility and promise, holds out hopes brighter than ever before. Her vast population, stirring from the lethargy of ages, is asking for soul-food. India is awaking from her "contemplation" and seeking her master. The realization of the dream of the missionary is at hand. The seed of his sowing has sprung up and is ripening to the harvest. In the face of these unprecedented hopes, in the face of assured success, in the face of the bright promises of God to sit and "play at missions," to fawn upon our inability in the very hour of victory is a shame, a disgrace to the very name we bear and an affront to our Leader.

2. Another consideration which should move us as business men is the fact that we are in a costly work. Who would think of running a peanut stand with a bank clerk to care for it on a corner lot where the annual rental was ten thousand dollars per year? And yet what do we more? While a missionary's salary is nothing extravagant, yet, when he is placed, from lack

of funds, where he can not work he is a losing investment to himself first and then to the work, a loss spiritual and financial. A farmer may be a graduate of a splendid agricultural college, yet without a plow, horse and wagon he will make a poor one at farming. On all mission fields the struggle is to make one dollar do the work of five, for one man to do the work of five. Is it not time we were going out of the peanut-mission business? Is it not time we were preparing to meet our obligations? Shall we not in a businesslike way go



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"about our Father's business"? Schools and chapels are needed, money for paying native preachers, money for evangelistic work is needed. Because missionaries are not supported as they should be they are often confined to a narrow sphere of action, whereas they should and desire to be at work on a larger scale.

3. Another fact often overlooked is the feelings of the workers. Men and women who go as missionaries usually have ambitions. A man with an ambition is at once a noble and a precarious man. Given opportunity he will not only attempt but accomplish great things for God. Shut up on St. Helena he will soon be consumed with internal fire. What have the missionaries done that they should be imprisoned? And yet notwithstanding anxiety and ambition to work the tools are not at hand, money is not forthcoming. Their manhood and womanhood rebel against being placed where they can not be useful and highly useful. Not only so, but our guilt is not small who suffer such things to be, excusing ourselves by saying that we are not able.

4. Our ability, the needs of the fields, the splendid opportunities, God's commanding voice within and



MRS. AND Mr. H. P. WILLIAMS,  
Manila, P. I.

without, the consecrated graves of our dead heroes, all call us to duty. The Bible aside yet the voice of duty calls us to assist our fellow mortals. Add to this the mandates of the religion we profess but so poorly practice and to turn back is to say to the world we are cowards. "If my legs knew where I am going to

take them to-day they would tremble worse than they do," said a great general just before entering battle when accused of cowardice. We tremble at the load, we shudder at the responsibility, the opposition appalls us. Yet God is able to do with us things wonderful in the sight of men. "Who art thou, O great mountain? Before the Lord's hosts thou shalt be a plain. Not by an army but by my spirit saith the Lord of hosts."

**Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession. Ps. 2: 8.**

## THE JAPAN BIBLE COLLEGE

PERCIVAL A. DAVEY.



A COLLEGE for the training of evangelists will be opened in Tokyo, Japan, next October, by the Foreign Christian Missionary Society. Mr. H. H. Guy, who is a master of the Japanese language, a heavy weight intellectually, and highly esteemed by the people, will have charge of this work. Ten thousand dollars is needed at once for the purchase of land and the erection of buildings. A most desirable piece of land was recently selected by the committee here in company with Mr. F. M. Rains, and it will shortly be purchased by a corporation of our own missionaries, as a recent law allows ownership of land by foreigners living in Japan. Will the preachers everywhere use as a watchword this year "The Japan Bible College?" We must have a college for the training of evangelists.

Japan has just enjoyed a season of revival. But there are yet 45,000,000 people unconverted. There is one Christian worker to every 30,000 people. There are 90,000 people to every one Protestant missionary. The following statement was received with applause by the General Conference in Tokyo last year: "It is not a time for reducing appropriations to this field, and the missionary board that adopts the policy of decreasing its gifts is making a mistake. Rather should we hear of additional appropriations for the sending out of large reinforcements." All missionaries in Japan acknowledge the inadequacy of the present force of workers. The older missions are doing grandly, but not one of them would say that the present forces are adequate to cope with the spiritual darkness of Japan. There lies, therefore, before the Disciples of Christ the great opportunity of aiding in the filling up of the measure of Japan's need.

But why establish schools? I quote the words of a leading missionary: "For Christianity to expect to gain leadership in all spheres of life in a land of colleges without colleges of its own is a hope not likely to be realized. The church should equip herself with institutions of the highest order, and give her young men a training that will fit them for positions of commanding influence through the nation." The Disciples of Christ as yet have no schools in Japan, besides two charity schools for children. The time has surely come for larger things. The school for evangelists is the greatest need now. We have but nine evangelists. Our present missionary force could easily put to work and keep going ten times that number.

Where shall we get the evangelists? "There are no ready cut diamonds in Japan." "You do not make a bricklayer of an unskilled laborer just by putting a trowel in his hand." You must train him. If evangelists are so difficult to obtain why not let the missionary do the preaching? He does do so and the people like to hear him if he can preach, but no nation was ever converted simply by the evangelistic efforts of foreign missionaries. If this nation is converted the Japanese will be the human agent in the process. A self-propagating Japanese church requires Japanese propagators. "He will do most for Japan's salvation who sets into operation the largest number of living agents who have imbibed the spirit of Christ." "More missionaries are needed in the larger towns, but there is an imperative need of largely increased numbers of Japanese evangelists. The foreign missionaries cannot accomplish their work if the Japanese co-laborers are not forthcoming." In our work we cannot have such collaborators unless we first have schools to train them in. Of 234 men who have graduated from theological schools 170 are now in the active ministry. A leading mission states that all the pastors of self-sup-



EVANGELIST SHI KWEI PIAO.  
Chu Cheo, China.

porting churches are graduates of their theological school. The number of young men who are willing to enter Christian work is increasing every year. A card came to me to-day from the Y. M. C. A. secretary in which he stated: "Consecrated students are just now unusually susceptible to appeal." A number of men in our churches could be won for the ministry if a school is opened and adequately supported. This Bible school will be needed more and more as the days go by. In opening this school the society begins a new era of missionary work in Japan. Such a foundation will prepare for a superstructure which, though it may never become imposing, will be a joy forever.

**If our gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 2. Cor. 4: 3-5.**

## PRESENT STATUS OF MISSION WORK IN CHINA.

W. P. BENTLEY.



FIRST, there is the confidence of assured results. There are nearly one hundred thousand Christians in the empire. The last province, Hunan, has opened to receive messengers of the Cross. Christian schools and colleges have not the capacity to receive the students who apply. In many districts the native Christians are supporting their own churches and schools. The number of converts increases each year. The Protestant missionaries have the confidence of the people and the officials. The failure of the recent outbreak has convinced the people that it is the will of heaven that the foreign religion is to pre-

selves into the China Missionary Alliance. This national body will be able to secure unity and power in many matters where united action may be beneficial to the cause of truth.

There is a thorough educational awakening in China. Everywhere the "new learning" is the talk of the day, and governors and viceroys vie with each other in founding institutions of learning. The most gratifying feature of the movement is that it is largely controlled by missionaries. An appeal is just being sent out to the colleges of Europe and America for young men who will devote themselves to literary work and educational work in China.

Another feature is that the great missionary societies intend year by year to increase their contributions of men and money, so that their power may be cumulative. If the number of workers was doubled in ten years it would not meet the increasing demands.

And, finally, there is the steadfast optimism of both



MISS LYON'S SCHOOL, IN NANKIN, CHINA.

vail, as part of the consequence of the all-conquering progress of the people of the West. This produces a more hospitable frame of mind in the oriental, although it might not do so with us.

Second, the Chinese attitude is more favorable. Not only "per force," as above stated, but officials and people alike, taking the empire as a whole, are gradually losing their bitter prejudices. Thousands, who are not classed as Christians, have a strong conviction that Christianity is true. The officials have unlimited confidence in the sincerity and trustworthiness of missionaries. And, altogether, the leaven of unselfish devotion to high ideals is gradually working a profound change in the public mind.

The international committee of the Young Men's Christian association sustains five or six secretaries in China, whose work tells mightily upon the young men who will mold the thought and life of the empire in coming years.

The missionaries of China last year organized them-

foreign and native Christians, which is in itself a promise of continued victories.

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# AT THE CHURCH

## OUR PULPIT.

### "A MARCH STORM."

CARL OGBURN.

#### Illustrated Sermon.

"Knowing the time now is our salvation nearer than when we believed."—Rom. 13: 11.

I am sitting by a low fire while a storm rages furiously without. The undesirable and unexpected often happens and has happened again. Two days ago the weather was delightful—an ideal spring day. The robins sang retrospectively of winter, and the little rills and rivulets released by the genial sun from the icy grasp of old Boreas, joining merrily in the thanksgiving chorus, and unable to stop when Robin Redbreast began to warble another verse of his impromptu spring-time idyl, kept right on singing. Flocks of noisy blackbirds, perched on the topmost boughs of great oak, elm and hickory trees, sang antiphonal roundelays—basso, soprano, tenor, sub-basso and alto all in discordant accord rendered the latest popular music. The grass, which had been lying for months fast asleep on the cold ground beneath a beautiful but frozen mantle which the mystic weaver had wrought of myriad crystals of congealed vapor, awakened by the melody of strange, sweet voices, looked forth delighted. The delicate pink buds on the maple trees were almost bursting with gladness, while the old, dead leaves, which had clung so tenaciously to certain varieties of oaks during the long winter months, as if expecting to be revived again when spring returned, giving up all hope, were one by one slowly and reluctantly falling to the ground, seeking a final resting-place in the bosom of mother earth. A slight mist came slowly up from the river, and creeping half way up the sloping hills, paused for a few hours and then receded, afraid, like a timid child, to venture too far from home alone. Brooks swung lazily through the dreamy atmosphere, cawing semi-occasionally a sort of absent-minded and unmusical but not altogether unpleasant monotone, half-ludicrous, half pathetic, not unlike a stupid boy at school, trying to imitate his more vivacious associates. Jupiter Pluvius was in one of his best moods, and the weather was superb. Everything seemed to co-operate together to convince the most gloomy pessimist that life is well worth living. One word would have expressed it all.

#### Perfect.

But, to-day, the whole scene is changed. Real winter has returned. The cold wind blows furiously from the north and driving the falling snow in thick clouds before it piles it in great heaps against the sides of houses, fences, barns and other objects, which afford for it a temporary resting-place. The birds have sought the best shelter they could find from the blinding storm and forgotten to sing. The few pedestrians who are on the streets flounder through the drifting snow and greet each other, if at all, with imprecations about the weather. The windows and doors rattle as the icy blasts seek to gain direct admittance to my chilly room. A genuine March blizzard is raging, and

to the experienced this more fully describes the prevailing climatic conditions than anything descriptive can do. And herein is the hopefulness of the weather certainly indicated. Because it is a *March* storm it will not last long. Winter will soon give place to spring and there will be many perfect days when the genial sun will shine, the birds sing, the grass grow, the flowers bloom, and all nature rejoice. Spring-time—joyous spring-time—can not long delay in coming. This is the month of March.

#### Application.

Have you been, with remarkable periodicity, buffeted by the storms of life for forty or fifty years, and does the one which is now raging seem the most severe of them all because you had thought that yesterday being so delightful you would never know any more of these stormy experiences? Do you sit to-day sad and forlorn, shivering over the flickering fire of hope while the tempest of your soul increases hourly in intensity? This is because you do not "know the time." While it is true that you are living in the late



EVANGELIST SHI,  
Chu Cheo, China.

autumn of your earthly life, the storm is not a precursor of winter but a harbinger of spring. Cheer up! This is not a November storm but a March blizzard. Spring—eternal spring, beautiful spring—is at hand. Cheer up! "Your salvation is nearer than when you believed."

Marble Rock, Ia.

To feel a hand extended  
By One who standeth near;  
To view the love that shineth  
In eyes serene and clear;  
To know that He is calling—  
This is to hear!

—Samuel W. Duffield.

Arise go unto Ninevah, that great city, and preach, unto it the preaching that I bid thee. So Jonah arose, and went unto Ninevah, according to the word of the Lord. . . So the people of Ninevah believed God, and proclaimed a fast, and put on sack cloth, from the greatest of them even to the least of them. Jonah 3: 2-5.

# The Bible School

## THE DISCIPLES SCATTERED.

Lesson for March 9, 1902. Acts 8: 3-13 (-17).

Golden Text: *Therefore they that were scattered abroad went every where preaching the word. Acts 8: 4.*  
Time: A. D. 37. Place: Samaria.

### A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

#### Blessing from Persecutions.

The command of him who had all authority had been very explicit: "Go ye into all the world and preach." The commission had been repeated at the last meeting of our Savior with his apostles. Acts 1:8. But the words soon lost their force and meaning. The command, therefore—as so often is the case in God's dealings with men—must be given in a way they will understand. Persecution comes to the young Church with its refining fires and peculiar providences, and at once the disciples "go." Very quickly they are led to "witness unto him, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts." Acts 1:8.

Great trials and difficulties often, in the providence of God, prove to be the power that imparts impetus towards larger progress.

#### Verse 3. Struggle Against Spirit.

"As for Saul." This young zealot perhaps was urged on by the rulers. Ch. 26: 10.

"He made havoc." Raged against the church like a roaring lion seeking whom he may devour. 1 Pet. 5: 8.

"Haling men and women to prison." Dragging or hauling them. Ancient imprisonment meant great deprivation and suffering.

#### Verse 4. Scatter Fire.

"Therefore they." Not now the apostles, for they remained in Jerusalem. Vs. 1. This was a movement of the ordinary believers, who, driven from Jerusalem, carried the fire of the spirit in their hearts and tongues.

"They were scattered abroad." Always God's providence opens the door to widening the gospel field. It may be by persecution, by commerce, or by the discovery of gold fields, as in Alaska.

"Went." Stagnation and death are the dangers of a peaceful and prosperous era of faith.

"Everywhere preaching." To preach means to proclaim, to tell. Having the gospel peace, which comforted their own souls, they did not hold their tongues (verse 35), but told the good news of Jesus and his love. They were living witnesses of his saving power. These early disciples had a religion that could travel. Do we have?

"The word." The word concerning Christ and him crucified. See next verse. It was a wonderful story to proclaim. We are on safe grounds when we teach or tell that which God spoke. Many years later Paul had no better advice to give young Timothy than this: Preach the word.

#### Verse 5. Example of Witnessing.

"Then Philip went." We have had the account of one powerful "layman," Stephen; now opens up the story of a companion, Philip. If Stephen was promoted to be leader of the army of martyr witnesses, faithful Philip no less found distinction as the leader in the army of the Lord's witnesses as foreign missionaries. Philip later was called the evangelist. Acts 21: 8. He had four daughters gifted in speaking to the people. Ch. 21: 9; 1 Cor. 14: 3.

"Went down to Samaria." To the land of the Samaritans, where the power of the high priests and the Sanhedrin did not extend. Why is Samaria first mentioned? Perhaps because this was the gospel of peace and the Samaritans had a hatred of, and hated, the Jews, hence the spirit of holiness and love. "Go to Samaria." He showed the spirit of him who called

attention to this hated people by his loving illustration of the good Samaritan, the grateful Leper and the believing Woman at the Well.

"And preached Christ." Proclaimed the very Messiah they had been looking for. John 4: 25. Philip wisely made their expectations the starting point of his discourse. The sublime fact of Christ as a divine sacrifice for human guilt is preeminently the word that fascinates the ear and moves the sluggish, dull heart. It is the story that men to-day love to hear. Let us everywhere proclaim Christ.

Notice, Philip did not stop to argue with Simon, the opinionated man and possessor of great wealth and power in that country. Vs. 20. What he did was to let his light shine by witnessing to the Light of the world. He lifted up that Light. As we lift up Christ he will draw men. John 12: 32.

#### Verse 6. "Come, Buy Without Money."

"And the people with one accord gave heed." Public sentiment was strongly impressed by Philip's public work. A hopeful indication is found in the fact that they gave heed instead of waiting, arguing, denouncing. They did not ask to have the gospel changed or amended, but took it as it was.

"Hearing." They heard the gracious words of the gospel. Philip, unlike Simon, demanded no money for what he accomplished. Vs. 18.

"And seeing the miracles he did." The Holy Spirit continued to manifest himself in this extraordinary way in order to confirm and make sure the word. These were the days of many false Christs (verse 10; Mt. 24: 24) and false pretenders; the true must be witnessed to with credentials.

#### Verse 7. Defiling Spirits.

"Unclean spirits." Many were possessed with demons. They are called unclean because they defiled and degraded the bodies and souls of those possessed. The Holy Spirit's work is against defiling spirits of many kinds in all ages.

"Were healed." The power of curing different diseases—symbolic of the soul cure—was among the signs of divine authority.

#### Verse 8. Fruit of the Spirit.

"And there was great joy." The people soon saw that Philip's gospel met their needs. Joy follows conversion as naturally as fruit follows blossom. Joy is one of the fruits of the spirit, whereby we may know that the spirit is possessed. Gal. 5: 22. God turns persecution into great joy. Matt. 5: 11, 12. "In that city." There was joy in individuals, in the family, in the community. This was a city where "of a long time" (verse 11) they had given heed one of the false religions of the day, which professed to be built upon "the great power of God." Verse 10.

#### Verse 9. A Great Magician.

"A certain man called Simon." Here the gospel meets with a new device of the devil (Ch. 13: 10) in the work of a man celebrated for his achievements in the arts of magic.

"Beforetime used sorcery." Magic, witchcraft, hypnotism, mesmerism, and perhaps spirit "seances" doubtless were practiced upon him.

"And bewitched the people." He astonished the people as did the magicians of Egypt and the astrologers of Assyria. Our Lord had warned his followers that deceivers should come working mighty signs and wonders to lead men astray. Matt. 24: 24.

"Giving out that he was some great one." He was one of the class that imposes upon people just in proportion to the extravagances and folly of his claims. Simon worked for his own gain. (V. 20). He preached himself. Philip preached Christ for the gain of others. Verse 5.

#### Verse 10. Counterfeit Power.

"To whom they all gave heed." They were carried away with his feats and pretensions. It shows the vacillating tendency of people.

"This man is the great power of God." He led them to think he was invested with the power of God. They were looking for the Messiah; perhaps he imposed upon them to believe that was him.

#### Verse 11. Profitable Pretensions.

"To him they had regard." They hoped that he might prove to be their deliverer.

"Of long time he had bewitched them." He became rich and mighty at the expense of the people. (Vs. 18, 20). It is not strange that in this day pretenders, aiming to obtain money, should appear and draw large followings.

#### Verse 12. Christ as King.

"Believed Philip." Faith cometh by hearing. Christ faith-

fully preached, easily supersedes imposture. "Greater is he that is in you than he that is in the world." I. John 4:4.

"Preaching . . . concerning the kingdom of God." Concerning Christ as a king and his society as a kingdom. Acts 1:3. The church has often forgot the secret of its strength, namely, that Jesus Christ came into the world to establish a divine society.

"And the name of Jesus Christ." He preached the kingdom of God as opened by Christ.

"When they believed they were baptized." Baptism always entered into Philip's teaching. Verse 36. They had been amazed by Simon's jugglery, but they believed Philip, as their baptism shows. They were baptized as an open, public confession of their faith and their entrance into the new, divine life. Romans 6:4. Do we emphasize baptism as do the Scriptures?

#### Verse 13. Spurious Conversion.

"Then Simon believed also." As a superficial man he believed that which his eyes saw of this new wonder doer. But we learn that his heart was not right in the sight of God. He had not truly repented. Verses 21 and 22. In his case the seed had fallen among thorns; his heart was filled with the world. Matt. 13:22. Men have often professed religion for fear of losing influence.

"When he was baptized, he continued." Philip did not pretend to know the heart.

"And, wondered, beholding the miracles." As people had wondered at him (vs. 10), so now he wondered. This, the richest and most powerful man in the church, later was severely rebuked by Philip.

#### Verse 14-17. The Surprised Apostles.

"When the apostles at Jerusalem heard." More than likely the news came as a shock, filling them with surprise as to whether the work was well grounded.

"They sent unto them Peter and John." The church was the authority that delegated the apostles to go, as the church had chosen the deacons.

"Prayed for them." (V. 15.) John, at one time, would have called down fire from heaven to destroy the Samaritans. Luke 9:54. Now in a Christ-like spirit he prays that they may receive the fire of the blessed spirit, which spake not of wrath, but of love.

"Fallen upon none of them." (V. 16.) This is an expression several times applied to the Holy Spirit. Ch. 10:44; 11:15. It is the way of saying that he came from heaven.

"And they received the Holy Ghost." (V. 17.) They had received the ordinary gifts of the Spirit promised to all believers who repented and were baptized. Acts 2:38. Now they received the extraordinary gifts of Pentecost needed in that crisis.

#### THE FIRST NIGHT.

When her little one laughs to-night,  
Oh, what shall I say?  
When he comes for his romp with me,  
In the glad old way,  
While she lies white where the night winds blow—  
When he with a loss that he cannot know,  
Gleefully shouts as the careless may—  
What shall I say—oh, what shall I say?  
When her little one kneels to-night,  
Oh, what shall I say?  
When he prays for her who was left  
Out there to-day,  
When he asks God's blessing for her and me.  
When he presses his cheek against my knee  
And says the prayer she taught him to pray,  
What shall I say—oh, what shall I say?  
When our little one calls her name,  
Oh, what shall I say?  
When he enters her empty room,  
And comes to lay  
His little hot cheek against my face,  
When he waits to receive his kiss and embrace  
From her out there 'neath the cold hard clay,  
What shall I say—oh, what shall I say?

**I charge thee therefore before God,  
and the Lord Jesus Christ, who shall  
judge the quick and the dead at his ap-  
pearing and his Kingdom; Preach the  
word. Tim. 4: 1-2.**

#### FIVE-MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.



HEREFORE, they that were scattered abroad went everywhere preaching the Word." They would not go, but persecution sent them out. Now the persecution was wicked. It was in no sense from God. It was designed to destroy Christianity, but no more impossible task was ever attempted. God seized the very weapon forged for wickedness and made it a blessing. At his touch the sword became a scepter. Was it ever so in your life? A sorrow, perhaps, came to you one day or you were defeated in some dearly cherished plans—things just went wrong with you and you thought all was a failure. No doubt, some of these disciples had similar thoughts, but they were wrong, and you are wrong. A child of God never fails. If what comes into his life is a sorrow or a defeat of some plan, God has promised to turn the sorrow into joy and defeat into victory. We try too much to be conformed to this world, and it is hard to do otherwise, but God is daily trying to break us away from the world, and all his appeals are for the unworldly life. He uses everything to accomplish that, and the accomplishment of that is the real victory. It is strange, but who will deny the philosophy that conflict, sorrow and disappointment, all, are necessary to our highest pleasure? Hardship is essential to happiness. The most sacred beauty of the Church was seen in the light of the fires of martyrdom. The most beautiful characters to-day are those which shine in the midst of contentions with poverty or some ill-treatment and suffer in poverty without a murmur and bear insults without retaliating. Ten thousand and ten thousand times ten thousand lives like these now save this old world from destruction.

But when these disciples went forth they preached the Word. They did not spend their time in telling how badly they were treated and abusing their persecutors. They had learned well. The great theme was salvation for a lost world, and they told what they knew. A whole day of conversation on Jesus Christ and his power to save might seem astonishing in some circles, but for these men, who beheld a lost world and a living Savior, it would have been strange for any other theme to have held priority over this. Not that these disciples were standing up before the public in an hour's address, but plain men seated in plain homes just talking about this wonderful revelation, as one would tell a story of which he was a part. These things must be true, and their lives, transformed by the power of this Gospel, gave a mighty argument to their message. This always gives new life to the religion of Jesus. To accept it in cold formality means death to the receiver, but to embrace it as the very life of God, which indeed it is, sets all that is best in our being into motion. We become more just, more honest, more kind and the Gospel then becomes the power of God unto salvation. It is the conversation around the fireside that gives complexion to life. To bring God into the every-day affairs is applying religion to the whole man. It is the ideal state and the conqueror of hearts takes his rightful place within the sacred temple of the captive slave.

O Lord, give us a message and bless the seed sowing, help us to bear, to suffer and to be like Jesus. Amen.



**CHRISTIAN ENDEAVOR.**

CHAS. BLANCHARD.

**THE SECRET OF ENDURANCE.**

Topic March 9; Heb. 11: 24-27; Ex. 33: 9-23.



HERE is something "grippy" in this glorious record of *The Heroes of Faith* found in the eleventh chapter of Hebrews. He is surely sordid and sodden with unbelief, whose soul is not stirred by these brief but beautiful biographies of the brotherhood of them that have believed God, and endured as seeing the Invisible.

"What is faith?" "Faith is the substance of things hoped for, the evidence of things not seen." This definition has never been improved upon. Real faith, the faith that asks and receives; that knocks and doors are opened; that seeks and finds; that overcomes the world, is the sort that grasps the shadow and it becomes substance; that holds in itself the proof of the unseen and eternal. Faith is not only the belief of testimony; it is that and more. Faith is that subtle something, shall we say,

***The Intuition of the Soul?***

Or might we say, the expansion and expulsion of the soul, beyond the bounds of sense and sight and sounds? That is a fine phrase, which tells of Moses' faith, and of his endurance—and the secret of it as well. Faith is the soul's second sight. It is not credulity. Of other of these ancient worthies it is said they saw the promises afar and greeted them, and were persuaded of them and embraced them, confessing that they were strangers and pilgrims on the earth; for they sought a country—undiscovered, unexplored, unseen by them, save as faith's farther sight swept out and beyond the mist of earth and the mysteries of time, and caught a glimpse of the glory of the majestic mountains of the morning! Nor is faith poetical rhapsody. It is the secret of all holy striving, of all earthly and heavenly conquest, of all noblest achievement, of all heroic endurance, of love's supremest devotion, of hope's highest aspirations. It is the "mightiest thing in the world."

***The Prayer of Faith.***

I have just finished reading the life of George Müller of Bristol, England, written by Arthur T. Pierson. This remarkable man of faith was born in 1805 and died in 1898. During his life, with no property of his own, and without direct appeal to anyone for support, he founded and sustained five orphanage homes, sustained and educated over ten thousand orphans, and expended for their good almost five million dollars. Besides, he gave aid to day schools and Sunday schools, in which nearly one hundred and fifty thousand children were taught at a cost of more than half a million dollars. He circulated nearly two million Bibles or parts thereof, and over three million books and tracts, at a cost of almost another half million. And besides this he spent a million and a quarter dollars for the support of missions in other lands. The grand total of all gifts that passed through his hands was about \$7,500,000—seven million five hundred thousand dollars. After he was past seventy he traveled a distance of eight times around the world. The secret of it? Get the story of his life and read it.

***The poor have the gospel preached to them. Mat. 11: 5.***

# Enlarging The Field



Within the last month hundreds of inquiries have come to us concerning the *Christian Century* and an effort to give it a larger circulation. It is now becoming one of the most widely known and ably edited of any religious journal among us.

It is high time for greater things. We are pledged to larger endeavor and to the uplifting of Christ and the exaltation of his Church. We want to reach the hearts and homes of our great and increasing membership and have decided on a policy that will extend the circulation far beyond its present limits.

We do this with profound confidence and the abiding faith that it will be universally appreciated. The publishers, therefore, invite our club organizers and friends to make a systematic effort to introduce the *Christian Century* into Christian homes. Our club organizers do not ordinarily secure subscribers with any thought of gain to themselves. Neither the publishers nor club organizers look upon the free copy given with every five as actual pay for work done. The free copy is a recognition of special effort on the part of the club organizer, and is often not retained by him, but is given by him to someone else, the organizer paying for his own copy.

In requesting that special effort be made just now to increase the wider reading of the *Christian Century* we are not unmindful of the slight burden it will impose on our friends. We make the offer we do, not to pay you; for this we feel we cannot do in a material way, but as a slight token only of our appreciation of your interest in extending the circulation of the *Christian Century*.

We have an abiding conviction that when once the *Christian Century* is introduced into a home, it will continue to be a welcomed weekly visitor—a necessity in its religious life and development—for it is distinctly a religious, literary and news magazine.

Turn to our coupon page and find blanks, which, we trust, you will cut out and use in sending subscriptions.

## NOTES AND PERSONALS

Do not fail to read Brother Allen's article on the "Scope of the Authority of Jesus."

Write to our advertisers. They want to hear from you, whether you purchase their wares or not.

Brother F. W. Grafton of Ann Arbor, Mich., reports a two weeks' meeting for January, with 14 accessions.

We call the attention of our readers to the California Oil and Development company. Write Mr. Farrer for particulars.

Is not Jesus our Lord, our supreme source of authority? After reading the article on the scope of authority write us briefly your views.

If you enjoy this missionary number of the Christian Century show it to your friends. We will furnish you copies for distribution free.

E. W. Brickett of Houston, Texas, says: "We were happy to greet the largest audience yesterday that we have yet had, and one noble accession."

Geo. W. Buckner writes from Macomb, Ill.: Three confessions Sunday morning. They were baptized Wednesday evening at close of prayer meeting service.

E. W. Yocum, Demeese, Mich., writes that they had one more addition at Ox Bow the 16th by confession and baptism, with good prospects for more soon.

G. P. Rutledge, author of "The Pledge in Sermon" is in meeting with his home church, Philadelphia. It is one week old, and there have been 14 additions.

W. H. Waggoner writes that he will hold missionary institute at Illiopolis next week. Please send some copies of your paper. Excellent institute at Rutland, Ill.

Charles S. Earley finds himself working hard as pastor at Wauseon, Ohio. He says: "The people have a mind to work," and are workers. Additions are not infrequent.

We hope no church will fail to make a generous offering for World-wide Missions the first Sunday in March. The offering should be worthy of a great cause and of a great people.

We hear good reports from the Foreign Missionary rallies in different parts of the country. They will do great good in preparing the minds of the people for the March offering.

"Go ye into all the world" is as binding upon the Christian as baptism upon the sinner and the Lord's supper upon the saint. We have no option con-

cerning this command. We must obey it to be loyal.

Brother W. H. Cannon is holding a good meeting with his home church, Lincoln, Ill., which resulted in thirty additions the first two weeks. The song service is an attractive feature of the meetings.

L. W. Klinker writes from Des Moines, Ia.: I have returned from Ohio, where I had a delightful visit. I will try and redeem my promise to you and do some writing for your most excellent paper.

Good reports come from Osaka, Japan. R. L. Pruett, our missionary there, reports fifteen baptisms in the past few months. This is encouraging news and ought to help the March offering next Lord's day.

We appreciate the many letters of encouragement which we are constantly receiving. Our time is so occupied that we can not reply to each one personally, but must express our gratitude to all in this public way.

B. S. Ferrall of Watseka, Ill., writes: "Five added here last Sunday morning; two by letter and three by primary obedience. There is a marked evangelistic spirit in this congregation, for which we devoutly thank God."

S. D. Dutcher closed his first year's work with the church in Oklahoma City, O. T., on the 9th inst. There were 135 additions, from all sources, during the year. The church is in a most prosperous condition.

H. Lawrence Atkinson, Cleveland, O., is delivering a series of Bible lecture talks on "The Life and Times of Jesus." These lectures are intensely interesting and are of great help to churches wherever he goes.

We have received a number of good articles similar to the one by Bro. J. H. Hardin, but could not publish them for lack of space. One of these articles, by Bro. Oscar Sweeney, is especially fine and discriminating.

George Darsie of Frankfort, Ky., is making an earnest effort to increase the number of personal offerings in his church the first Sunday in March. He hopes to have at least fifty more personal offerings this year than last.

An earnest effort should be made to increase the number of givers in each congregation. In many cases only about one-fourth or one-third of the church give anything. Great pains should be taken to secure an offering from every member.

We are glad to see the interest taken in the new Bible college in Japan. It is greatly needed. Twelve or fifteen consecrated young men would enter such an institution if we had it. H. H. Guy will return there next September to open this institution.

Last week the Foreign Society re-

ceived three gifts on the Annuity Plan. We are glad that friends appreciate this plan and so many are giving. The American board received a gift valued at \$125,000 from a friend in this city on the Annuity Plan not long since.

J. M. Lowe is doing great work at Boulder, Colo. Recently closed a meeting with 111 additions and the debt of \$3,000 was provided for and money in sight for new pews. The Christian Endeavor numbers now 100 and the Sunday school is the largest in its history.

Subscribers to the Christian Century are easy to get. Anyone who will undertake to distribute sample copies and ask for subscriptions drop us a postal card. We do not wish to send sample copies promiscuously. When asked for we are sure they will reach the homes of the people.

The article on the "Scope of the Authority of Jesus" is a little lengthy but such an important subject could not be treated adequately in less space. After reading the article write us your judgment of it. Ye editor considers it a most excellent contribution to our journalistic literature.

Howard Cramblet of Hampton, Ia., writes: We closed our four weeks'

## FRESH AND STRONG. Food That Sends One Along

"I found a food at last that I could work on and that would keep me fresh and strong. I have been a school teacher for eleven years, and every year toward the last have felt more or less worn out, and have been bothered particularly with my stomach and serious constipation.

"Last year I used Grape-Nuts regularly at both morning and evening meals and the result was really wonderful. I have been entirely cured of the troubles spoken of, and don't know what it is to take a dose of physic any more. The old nervousness and sleeplessness have gone. No more do I lie awake nights until my brain is in a whirl. Now I sleep all night long like a healthy child.

"I was the only teacher out of fourteen in our public school who did not miss a single day on account of sickness during the last session. I have been able to do more hard studying than ever before, and took up the teachers' state reading work, completed the course and passed a successful examination at the last institute.

"Grape-Nuts in my case has proved the truth of the assertion that it is a brain and nerve builder. I would especially recommend it for tired, over-worked school teachers, or any other brain worker." Name given by Postum Co., Battle Creek, Mich.

It is far wiser to build up health and strength naturally with food than to crutch along on some kind of medicine and let the disease finally do its work.

meeting Sunday night; 19 added. Bro. Ralph C. Sargent of Mason City was with us eight days and aided very greatly. Bro. Frank A. Wilkenson of Yale led the singing. I never had better help in music.

Sumner I. Martin closed his work at Omaha, Neb., on the 16th. There were four confessions and one addition by letter. The Sunday before there were seven additions. There were fourteen additions during February. Brother Harry G. Hill is to become his successor and is to begin his work March 1.

C. M. Hughes, singing evangelist of Hamilton, Ind., writes: "You may report that Brother M. M. Amunson, the pastor, and myself are in a meeting here to continue till about the 10th of March. Interest and attendance good to begin with. I can assist either evangelist or pastors after through here."

An appreciative subscriber writes: "Every week I am surprised that so many excellent articles should be brought together and the entire paper made so harmonious. Each number seems to have a definite object in view." Yes, our object is to exalt Christ and advance the interests of his kingdom.

We trust that the churches will take special pride next Sunday in raising their full apportionments for Foreign Missions. The apportionment in most cases is only the minimum of what the churches are able to give. It will be remembered that the apportionment is not mandatory; it is only suggestive and advisory.

J. K. Hester of Cozad, Neb., writes: "We are having a good meeting here—large audiences, made up of a good class of people. We are in great need of men in this region. Plenty of good openings and some churches ready for men. Should I have an opportunity I will send you any new subscribers for the Century."

S. P. Kennedy, Garfield Boulevard church of Chicago, says the Metropolitan church reported largest percentage of membership present at our missionary rally February 9th as 67 per cent (?). We wish to submit our figures and trust you will publish same. Membership, fifty; present, forty-five; per cent of membership 90.

R. H. Kinksley, pastor at Bonner Springs, Kas., reports five added this month. I reclaimed one by statement, one from Seventh Day Adventists and one confession. Our attendance increases despite the bad weather. Making preparations for a liberal offering March 2d. We are much pleased with the Century—long may it live.

W. W. Burks reports the cause at Quincy, Ill., as bearing fruit. There have been additions every Lord's day since the beginning of the year. Brother Burks is one of our most en-

terprising and consecrated workers, and the Quincy church is to be congratulated on its good fortune in having as pastor so worthy a man.

Great care should be taken in receiving the offering the first Sunday in March. It should not be done in a careless, thoughtless way. The deacons should be well supplied with March offering envelopes. There should be no singing while the offering is being taken. Everyone should be urged to give the largest possible amount.

The Christian Evangelist makes an excellent suggestion to the effect that a restatement of our position and task as Disciples of Christ is advisable in view of recent discussions. We heartily concur in this opinion, and shall gladly join in the enterprise, as we hope all our journals will do. A number of the Christian Century, early in April, will be devoted to this special theme.

Bro. O. P. Spiegel was greeted by the largest audiences Lord's day morning and evening, which he has yet had at the North Side church, Chicago. There was one addition by letter. The church seems to be taking on new life in all its departments. The Christian Endeavor Society had three new members proposed at its prayer meeting, two young men and one young lady.

George W. Minier, one of Illinois' oldest and most respected preachers, died at the home of his daughter, Mrs. Hostetter, in Austin last Tuesday morning. Was buried at Minier last Tuesday. He had reached the good old age of 88, and for many years was one of the leading preachers of the state. No doubt someone will write a suitable obituary, to appear in due time.

David Paulson, writing in The Union Signal, expresses the opinion that "if the already vast army of drug fiends should continue to increase with the rapidity with which it has increased during the last few years, it will be only a question of time when the morphine, opium and cocaine devotees will outnumber by far the present number of drunkards."—C. E. World.

C. C. Spencer, Cuba, Ill., writes: "The work here grows more hopeful continually. We held a three weeks' meeting in January, which resulted in seven baptisms, one by letter and two reclaimed. One had been a wanderer for more than thirty years. We are making a special effort to clear off all indebtedness of the congregation by March 15, and are now within \$100 of the mark."

T. S. Tinsley reports that he is delighted with his work at Norwood, Cincinnati. The church reports that they are pleased with him. The arrangement seems to be suitable all 'round.

H. L. Willis is doing a splendid work

at Augusta, Mont. Six were added the first two Sundays in February, and four new members were added to the C. W. B. M. Auxiliary. Attendance and interest good.

George W. Hunt writes from Springfield, Feb. 8, 1902, West Side Christian church: "We began in our beautiful new building January 5th with 110 members. At regular services during January 68 were added, about half of the number being new accessions to the cause in Springfield. We begin a meeting Feb. 9th. Our pastor, J. E. Lynn, doing the preaching. We have a fine field here."

Omen Livengood of Monfort, O., Feb. 19 says: "Additions reported last week: Baptisms, 3,241. From Baptists, 30; Methodists, 22; Congregationalists, 8; Adventists, 6; Presbyterians, 5; United Brethren, 3; Church of God, 2; Salvation Army, 2; Catholics, 1; Church of England, 1; unclassified, 10. One Methodist preacher, 2 Chinese. Total, 93. Grand total, 3,334. Seven new churches dedicated."

J. M. Lowe writes from Boulder, Colo.: "The Century has my 'Amen,' as it has had from the first. It is facing the future. Our meeting re-

### MUST BE SHOWN. Coffee Drinkers Require Proof

When persons insist on taking some kind of food or drink that causes disease it is not fair to blame a Doctor for not curing them.

Coffee keeps thousands of people sick in spite of all the Doctor can do to cure them. There is but one way to get well. That is to quit coffee absolutely; a great help will be to shift over to Postum Food Coffee.

A case of this kind is illustrated by Mrs. E. Kelly, 233—8th Ave., Newark, N. J., who says: "I have been ailing for about eight years with bilious trouble and indigestion. Every doctor told me to give up coffee. I laughed at the idea of coffee hurting me, until about three years ago I was taken very bad and had to have a doctor attend me regularly."

The doctor refused to let me have coffee, but prescribed Postum Food Coffee. I soon got to making it so well that I could not tell the difference in taste between Postum and the common coffee.

"I began to improve right away and have never had a bilious spell since giving up coffee and taking on Postum. When I started I weighed 109 pounds, now I weigh 130. My friends ask what has made the change and, of course, I tell them it was leaving off coffee and taking up Postum."

"I know husband will never go back to the old-fashioned coffee again. You can use my name if you print this letter, for I am not ashamed to have the public know just what I have to say about Postum and what it has done for me."



sulted in 111 accessions. At the close of the meeting the good people presented me with a fine, new, chainless bicycle. Our \$3,000 debt is almost provided for. Money is in sight for the new pews. Our C. E. numbers 100. Our S. S. is the largest in its history. Success to the Century.

L. W. Spayd recently held a few days' meeting at Gleumont, Ohio, with twelve additions, eleven being by baptism. John Encell of Syracuse, N. Y., assisted him in a three weeks' meeting at his home church, Shreve, Ohio. There were thirteen additions, eleven by baptism. In December he began a five weeks' meeting at Milton Center. There were thirty-six additions, twenty-six by baptism. The Congregation at Shreve expects to build a new church house this year.

Last week the Foreign Society received \$3,000 from the estate of John Reed of Worcester, Mass. He was a good friend of the Foreign Society. He gave it \$5,000 on the Annuity Plan in 1900. Also \$588 was received from the estate of Mrs. Eliza Perkins of Mishawaka, Ind. Three gifts were received on the Annuity Plan last week, one for \$800 from a friend in Ohio, also another one for \$100, from C. R. Noe of Leon, Kansas. We sincerely hope the society will reach \$200,000 this year.

The church at Indianola, Iowa, has been closed since last March, and the few members very much discouraged. At the instance of the state board W. H. Coleman began a meeting there two weeks ago. The audience has constantly grown until the house is well filled and the interest is good for the time the meeting has been in progress. At the morning service on the 16th there were four additions and at the evening service there were three more added, all adults. The meeting continues. Frank R. Michael is leading the song service.

The managing editor spent Lord's day in Springfield, preaching twice at the First Christian church. J. E. Lynn is in an excellent meeting with his own home forces. He is doing the preaching and is supported by his young and enthusiastic congregation. Forty-five added at the end of the second week. He is influencing the community on the West Side to practice Christian union. Miss Anna Hale spoke to a large audience of Christian women Sunday afternoon. There is a great future before the Christian forces of the capital city of Illinois.

The time of the Jubilee Convention draweth nigh. Columbus is the place, May 19-23 is the date. The Central Passenger Association on Feb. 12th granted a one-fare rate from all points in Ohio. The Board of Trade Auditorium is engaged. Eleven local committees have been appointed. A great programme is in preparation. This will be the greatest state convention ever held by any religious body! We

expect at the very least 2,000 people. For this many we shall prepare. Now is the time to begin your plans to attend. C. A. Freer, Chm. Com. on Publicity.

The sturdy editor of the Christian Standard must have been afraid to face the issue squarely. Perhaps he was busy writing eight-column editorials against heretics, or it may be, perhaps, that the manager of the Standard Publishing Company had pinned the fringe of his priestly garb to a rung of his editorial chair and advised him to stay in. He used to enjoy the fellowship of such splendid lights as Alexander Proctor, G. W. Longan of Missouri,—men as steel to the plea of the Disciples—and yet men who dared to think! Why all this change? "Consistency thou art a jewel."

Geo. L. Snively of St. Louis, Mo., writes: To please make mention that the Gospel of the Helping Hand has been forwarded by a gift of \$1,000 just made to the National Benevolent Association by Brother A. J. Cayton of Roseville, Illinois, a grand, good man of God, also that the association has just received a bequest of \$500. Will you please ask again that orders for Easter supplies be sent at once, otherwise there will not be sufficient time for preparation? Bro. E. E. Violet, pastor of the Roseville church, is in the midst of a very successful revival, with more than thirty additions to date.

Mr. E. Adams thus speaks of the work at West Mansfield, Ohio: "Have spent one year with the brethren here. Over two hundred dollars has been raised outside of regular work for missions, etc. Thirty-three new copies of our Christian Journal have been added to our takings, putting a Christian paper in nearly every home. There have been thirty-two additions to the congregation, with six subtractions, aside from cleaning the register of over fifty names. Have made 375 calls, given 150 sermons, twenty-one outside addresses and attended weddings and funerals. They are a noble people and have doubled their offerings."

"Prof. H. L. Willett of Chicago University delivered a series of lectures in Cincinnati last week. He also held one afternoon conference, explaining mysterious terms in his recent book. It was the final conviction of the local preachers that Prof. Willett is 'sound,' but had been unfortunate in some of the language of his book. He seems to have aimed at brevity, but has done so at a sacrifice of his intended meaning. The editor of the Standard, who has been most persistent in his attacks of Willett and his book, was conspicuous by his absence—an absence, in fact, freely commented on."—Christian Leader.

W. H. Harding, Fifth District evangelist, in the four and a half months that he has been at work in Illinois,



## FREE

For the purpose of introducing my Home Treatment in certain localities, I will for a short time, give to every sufferer wanting a Cure for Catarrh, Bronchitis, Consumption and Weak Lungs medicines for 3 Months' Treatment FREE. No C. O. D. imposition. Write at once. Dr. M. Beatty, 354 W. 9th St., Cincinnati, O.  
NOTE—Dr. M. Beatty, the Throat and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him. [Christian Standard.]

has visited seventeen places, preached 146 sermons, delivered six other addresses, had 72 additions, 56 confessions and sixteen otherwise. Meetings were held at Eldara and New Hartford, Carlville, Pleasant Plains, Quiver and Milton. In addition to this he assisted in locating a preacher at Eldara and New Hartford, raised the \$700 debt on the Carlville church, and secured a pledge of \$100 for a tent meeting next summer. The cost of this service has been, salary \$390, and expenses, \$45.26. He has raised in the field \$353.66, leaving the expense to the district \$81.60.

Our readers will find in our advertising columns an announcement by G. E. Robertson that can be relied on as entirely trustworthy. Having a long personal acquaintance with Mr. Robertson, and the proposition he represents, we can say without question that it is worthy the consideration of any one looking for a safe and conservative method of investing money.

The Gallatin County Republican of Bozeman, Mont., thus speaks of Evangelist H. C. Patterson, who is now holding a meeting at that place: "The Christian church has been crowded to the doors and overflowing since Evangelist H. C. Patterson has been conducting services. Mr. Patterson is a speaker of national repute and his addresses in the Christian church the last few evenings have been a treat which should not be missed by any one, for he preaches the gospel in the old way, but in such a way that it strikes conviction to the hearts of all. He is assisted by Miss Nona McCormick, whose sweet singing is simply superb. It has not been often in the history of the city that we have been visited by two people who have at once pleased and instructed so many people in so short a period."

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## CORRESPONDENCE

### JACKSON BOULEVARD CHURCH.

The Jackson Boulevard church is fortunate in securing the services of Miss Bessie Hawking in the choir. She is to be leading soprano and soloist.

The mid-week prayer meeting was one of the best of the season. Many helpful and inspiring thoughts along the line of missionary work were given. At the close one young man confessed Christ.

The Sunday school is increasing in number and enthusiasm. Six hundred by Children's day is the rally cry.

The Sunday morning service was most helpful. The subject, "Glory in the Face," was handled in such a manner by the pastor as to impress us all with the thought that we would all be beautiful if we would take Christ into our hearts and allow him to shine out in our faces.

The C. E. meeting was a good one. The subject considered was, "Obedience." At the close of the meeting two young men and one young lady took membership with us.

A large and attentive audience assembled Lord's day evening to listen to the sermon on "The Dignity of Labor." At the close of the meeting one young man took membership with us.

The C. E. society is to take charge of the music on Friday nights at Douglas Park during the meetings.

E. J. M.

### BETHANY COLLEGE LETTER.

We are now in the midst of the work of the second term in the sixty-first session of Bethany College. There is an atmosphere of hope and expectation of better things. Our attendance this year will show an increase of 25 per cent over last year, and there is every indication that the increase next year will be much greater. There are some who are sanguine enough to prophesy that the enrollment next year will be as great as the college has ever had at any time in its history.

Four workmen are now employed setting up an electric light plant and otherwise repairing the college buildings. By commencement the building will present a very attractive and prosperous appearance. The electric light plant will light Ladies' Hall, main College building, Commencement Hall, the president's residence and the campus. The change of the college session from two terms to three terms has proved very helpful and very satisfactory, not only to the students in attendance, but to others who will be helped by this arrangement.

Considerable interest is manifested in the proposed summer school, which will be held in Bethany beginning

Tuesday, June 25, and continuing seven weeks, ending August 8. This summer school will be for teachers, preachers and students who desire to bring up work in the regular college course. Classes will be organized in methods of teaching, in all the common branches and in Old and New Testament literature, and in collegiate studies generally. Credit will be given in the regular college course for work done in the summer school. The tuition for three full studies and the privilege of all the public lectures during the seven weeks' term will be \$10. The regular college faculty will be reinforced in the summer school by a number of successful and experienced teachers. Among these we may mention Prof. Lovett of Princeton, Prof. and Mrs. W. D. Turner of Shelby, Ohio, and Mr. Percy H. Cochran of Yale University.

There will also be held at Bethany during the coming summer a two weeks' Chautauqua assembly. During these two weeks popular lectures and entertainments will be given every evening in Commencement Hall. During the day there will be lectures for preachers, teachers, Sunday school workers and all others. These lectures will be delivered by representative men from a number of colleges and universities and some of our prominent preachers. A full program will be published later. Beautiful scenery, pure water, recreation grounds, good fellowship, historic scenery, etc., etc., ought to bring a large number to Bethany for the assembly which begins Sunday, July 27, and ends Friday, Aug. 8.

A couple of friends of the college have recently contributed a sum sufficient to put all the buildings in excellent repair, and also to refurnish the classrooms with up-to-date furniture. One of our well-known preachers recently pledged himself to furnish the money to put in first-class condition Prof. Keith's classroom. We believe the outlook for "old Bethany" is growing brighter every day.

T. E. Cramblet.

### NEW YORK LETTER.

Brother Walter Chenault of Fort Scott, Kansas, for twenty years president of the Kansas Board of Missions, has been in New York for the past four weeks. The families of Brother M. E. Harlan and of the writer have enjoyed renewing acquaintance with Brother Chenault.

The churches of the state sent to the state board a report of accessions from October 1 to January 1 last. The published reports show for Greater New York churches as follows: Brooklyn churches—Kensington, 3; Greenpoint, 10; Sterling Place, 15. New York—One hundred and Sixty-ninth street, 11; West Fifty-sixth street, 26. Lenox avenue was not reported but it has been

growing. The East Orange, N. J., church is also growing rapidly.

Approving words come to us regarding the opening of Brother J. M. Philpott's pastorate with the Richmond Avenue church, Buffalo. To those of us who knew him well during his long pastorate here this is no surprise. He was one of our leading spirits here in the co-operation we have just effected for city evangelization. He left us only a month ago, but already his absence is sorely felt. Upon his leaving us the Disciples Union passed highly commendatory resolutions regarding his work and his personal worth. No successor to him has yet been secured by the Lenox Avenue church, but the usual stack of applications is in hand.

The writer has been with the West Fifty-sixth Street church for two years and four months. During this time our net growth has been one hundred and eleven members, or forty-three per centum. We closed our church year,

## RHEUMATISM...

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3867

ending Sept. 30, 1901, with a balance of some \$40 on hand, with all bills for the year paid. This is the first record of this kind here for some ten years. Encouraged by this the church employed Brother S. G. Inman of Kentucky University as assistant to the pastor. Brother Inman began work October 1 last, and is doing most acceptable work. Our Sunday school has doubled since he came with us.

The Disciples' Union has incorporated an auxiliary board called the Evangelistic board. The purpose of this board is to do practical city evangelization work. It has already granted aid to one mission in the purchase of a lot and has under consideration applications for aid at two other points. This is New York's first practical co-operative effort. Brother B. L. Smith, Brother W. J. Wright and Brother Walter Chenault having been on the ground are much encouraged by the present aspect of our co-operative work here. This same feeling of encouragement abides with all our local workers.

B. Q. Denham.

New York City.

### KENTUCKY NOTES.

Morehead College has enrolled about 230 pupils this session.

The address of H. C. Runyan is changed from Mt. Oliver to Latonia, Ky.

Bela Metcalfe has accepted a call for one-fourth of his time to Galilee, Lewis county.

The First church, Newport, has extended a call to Holton O. Frank of Lexington.

W. H. Applegate will give up the work at Somerset, Pulaski county, on April 1st.

R. B. Givens, a recent graduate of the Bible College, is now located in Burlington, Ind.

W. Ezra Sutherland has been called for his third year at New Liberty, Anderson county.

R. B. Neal is general agent for Morehead College and his work in the field is telling for good.

Quite an enthusiastic missionary rally was held on Tuesday in the Broadway church, Louisville.

The new ten-thousand-dollar building at Morehead College, Burgess Hall, is rapidly nearing completion.

The Kentucky State Y. M. C. A. convention was held at Paducah last week and was quite largely attended.

The services of Wallace Thorp of Crawfordsville, Ind., have been secured for a meeting at Calhoun in May.

J. A. Simmons of Willsburg has been called to the church at Hillsboro, Washington county, for the ensuing year.

The sum of \$171.60 was received during the week ending Friday, Feb. 14th, by Secretary Bersot, for the Louisville Orphans' Home.

The Kentucky University Y. M. C. A.'s will send four delegates to the

convention which is soon to convene at Toronto, Canada.

Wren J. Grinstead of Lexington has closed his work in Glencoe and Wyoming and is now serving the churches at Sparta and Middletown.

Good reports come from the meeting at Wilmington, Ohio, in which James Vernon of Nicholasville is assisting the minister, E. J. Meacham.

S. D. Colyer, a former student of the College of the Bible, is now located in Orangeburg, S. C., having gone there recently from Tampa, Fla.

E. T. Hays is preaching this year one-fourth time in California, Ky., and one-fourth time in Lebanon, O. He has yet some time unengaged.

The Patterson-McCormick meeting at Somerset, Pulaski county, closed with sixteen additions, ten baptisms. W. H. Applegate is the regular preacher.

The literary societies of the College of the Bible of Kentucky University jointly celebrated Washington's birthday with an "open session" on last Saturday morning.

It is thought by many of his friends that R. B. Neal ought to locate at Morehead and revive his "Mountain Evangelist," a monthly, in the interest of mountain missions.

Of the 119 counties in Kentucky, only seven are within prohibition precincts, six are practically "wet," forty-eight are wholly prohibition and fifty-eight are practically prohibition.

We are glad to note the good work being done by D. Y. Donaldson in Hutchinson, Kas. Br. D. is a native of Kentucky and has many friends here, who rejoice in his success.

After a faithful service of twenty years, J. W. Gant has resigned as

South Kentucky Evangelist. His home is in Elkton. He has done a most excellent work in the evangelistic field.

Every congregation and every member in Kentucky should be represented in the March offering to foreign missions. Next Sunday is the time. Make your preparation for a liberal offering to this grand work.

President B. A. Jenkins of Lexington, J. J. Haley of Cynthiana and Miss Rebel Winters of Lexington were the "Kentuckians" on programme at the Florida State Convention, which was held last week at De Land.

R. B. Briney, well known to many of our readers, has resigned at Monroe City, Mo., to accept the position of state evangelist in Mississippi, where he will begin regular work on April 1st. May God richly bless him in his new field.


J. J. Haley of Cynthiana is now in attendance at the Florida State Convention in De Land, where he is on the programme for the convention sermon. His pulpit in Cynthiana was filled by D. W. Case, until his return.

The Kentucky Female Orphan School, Midway, has just received a gift of \$1,000 from a friend. This institution is doing a most excellent work. Miss Lizzie Corbin has been the faithful principal for about 22 years. There are now about 110 pupils in attendance.

A "broomery" and perhaps a "printery" will soon be a feature of the Morehead College. The problem to solve is to establish industries that will aid the mountain boy and girl, in whole or in part, to work their way through school. Prof. F. C. Button and R. B. Neal are driving hard at the solution.

Atlantic Christian College, Wilson,

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DEAF?**



**ANY  
HEAD  
NOISES?**

**ALL CASES OF  
DEAFNESS OR HARD HEARING  
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**HEAD NOISES CEASE IMMEDIATELY.**

**F. A. WERMAN, of Baltimore, says:** Baltimore, Md., March 30, 1901.

GENTLEMEN:—Being entirely cured of deafness, thanks to your treatment, I will now give you a full history of my case, to be used at your discretion.

About five years ago my right ear began to ring, and this kept on getting worse, until I lost my hearing in this ear entirely.

I underwent a treatment for catarrh, for three months, without any success, consulted a number of physicians, among others, the most eminent ear specialist of this city, who told me that only an operation could help me, and even that only temporarily, that the head noises would then cease, but the hearing in the effected ear would be lost forever.

I then saw your advertisement accidentally in a New York paper, and ordered your treatment.

After I had used it only a few days according to your directions, the noises ceased, and to-day, after five weeks, my hearing in the diseased ear has been entirely restored. I thank you heartily and beg to remain

Very truly yours,

F. A. WERMAN, 730 S. Broadway, Baltimore, Md.

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N. C., is our youngest college and the purchasing of it and adequately endowing it is the greatest step forward ever made by our people on the Atlantic slope. J. C. Coggins, A. M. LL. D., is the president, while B. H. Melton, minister of the Wilson church, is secretary of the board. The institution offers instruction in the following schools, viz.: Bible, ancient, modern and English language and literature, natural sciences, mathematics, mental and moral philosophy and political economy, sociology and history, expression and physical culture, music, art, business and normal. We wish the new college abundant success.

Daniel B. Turney, D. D., the renowned polemic of the Methodist Protestant church, writes: "R. B. Neal, of Grayson, Ky., has been rendering a valuable service to truth and righteousness by his useful series of anti-Mormon tracts. His exposures of the imposture are authentic and trenchant. In fighting the delusion he furnishes a full quiver of arrows barbed with the evidence to produce clear conviction as to the true inwardness of the basest fraud that ever hocus-pocued any portion of humanity. The most effective method for meeting Mormon misrepresentations has certainly been taken by Bro. Neal and a community properly vaccinated with his little anti-Mormon wasps will be positively immune from the delusion of Mormonism."

Geo. W. Kemper.

Midway, Ky.

### NEBRASKA SECRETARY'S LETTER.

Bro. E. J. Emmons began a meeting in Gross, Boyd county, and after a time was taken sick. He sent for G. W. Elliott, and the meeting continued with rising interest till the M. E. people, who own the house, closed the doors. Now the little band of about thirty members are building a tabernacle.

Edw. Clutter has accepted the pastorate at Table Rock.

J. B. White of Wakefield preaches at Fairfield on the 23d inst.

J. E. Wilson of Elwood held a four-weeks' meeting with his home congregation, R. A. Givens, singer, resulting in ten additions. He will begin at a school house near there on the 17th.

D. A. Youtzy has been recalled to the pastorate at Elk Creek.

Gregg closed at Blair with eleven added. He is now at North Platt and we hope to establish this work firmly before he closes.

Bro. A. W. Henry's meeting at North Bend closed with 37 added to the Lord. Isaac Clarke is the active pastor, and his year just finished with that congregation has added 59 to the church. Of course they will not think of letting him go.

A. L. Ogden is still at Nora at this writing, and will remain this week. The next meeting will be Louisville or Scots Bluff.

Lawrence Wright is still hard at work at David City. No news as to results.

When this is read the time for action in the foreign work will be close at hand. We have been reading and praying and getting ready. Now is the time for ACTION. Let us be generous, brethren, and remember how great things the Lord hath wrought in us. Let us strain our resources if necessary to meet the present need of the dark nations of the earth. India is reported in the daily papers to be on the eve of another great famine due to lack of rainfall. This comes upon practically the same regions as were devastated before. Thousands will die of starvation. This money will not be used directly for that relief, except as we enable the missionaries to increase the number of children they can care for in the orphanages, and the amount that can be given to the helpless poor in other ways. At the same time the Gospel can be taught with telling effect. This is a great opportunity. Let us do our part to make the awful distress an avenue to reach more starving souls.

The state convention will be held this year at Bethany camp grounds as usual. The time as now planned will be the week beginning Tuesday, 5th or 12th of August. We expect by having it at this time to get a one-fare round trip rate, which will make certificates unnecessary. We are all going to Omaha in October, but we must first attend to the work of the state in August. This will be more than two months ahead of the national conventions. J. B. Briney, one of the soundest of Bible teachers, will be there to deliver lectures each day.

Ulysses, Neb.

W. A. Baldwin.

### SEABE MISSION NOTES.

On account of the crippled condition of the secretary, having broken his right arm, it has been impossible for him to furnish any state mission notes, but things are getting all right again now, and we send this greeting to the brethren throughout the state.

The work done by our missionaries during the first quarter of the year has been excellent indeed. We have as fine a body of men in the employ of the Board now as we ever had. They are men of splendid character, of unbounded faith, enthusiastic consecration and worthy of the positions which they occupy and the fullest confidence of their brethren. They have not shrunk from the inevitable sacrifices that must come to them on account of the fearful drouth prevalent throughout the state last year. Not a single man has deserted his post, but each and every one of them have worked the harder to accomplish that which has been committed to their hands. Such men are indeed "worthy of double honor."

Our January collections were quite

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There never was a better opportunity for our readers suffering from diseases of the heart, stomach, nerves or dropsy to test free of charge New and Remarkable Treatments for these disorders, whether complicated or not.

A thousand references to, and testimonials from, Bishops, Clergymen, Bankers, farmers and their wives will be sent free on request. These include many who have been cured after from five to twenty physicians and professors had pronounced them "incurable." Among them are H. A. Groce, 504 Mountain St., Elgin, Ill.; Mrs. Sophia Snowberg, No. 282 21st Ave., S. Minneapolis, Minn.; Mrs. A. B. Colburn, Blessing, Ia.; Mrs. M. B. Morelan, Rogers, Ohio, and the presidents of two medical colleges, etc.

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good, more than \$200 over what we got in January, 1901. In fact, our collections every month have been a little in advance of what they were for the same time in the previous year, and but for the fact that we began the year with an empty treasury, we would have had plenty of money to carry on the work. As it was, we found ourselves facing a deficit, not a very pleasant thing to contemplate. If we can make the same gain, however, during the month of February as we did in the month of January, we will wipe out the deficit and begin the last half of the year with a clean balance sheet. But it is going to take heroic work to do this. There are a great many churches that have taken their collection, but have not sent it in yet. Will not these churches at once make response? And brethren, if you have not yet taken the collection, will you not immediately respond to our appeal?

The secretary has been nursing a broken arm for the last three weeks, and this being his right arm, he has been handicapped very severely in his work. Added to this our daughter, Maud, has been down with the typhoid fever for nearly two months, and has been very close to the gates of death.

### If You Feel Irritable Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

We very much appreciate the kind words of interest and sympathy that have come from all parts of the state, and from the regions beyond. May the Lord bless those who thus think of others in such a tender way.

We are striving to make this year the greatest in all our history of the work in Missouri. We ask that in order to the realization of this desire we may have the hearty and enthusiastic support of every church in the state. The brethren will please take notice that our office has been removed and is now 311 New Century building, Kansas City, Mo.

Yours in His name,

#### BALTIMORE LETTER.

Madison C. Peters, who was formerly pastor of the Bloomingdale Reformed church, New York city, and who left the denomination of that church because he had come to see that immersion was the only baptism, has accepted the pastorate of A. C. Dixon's old church here, known as the Immanuel Baptist Tabernacle, and much interest has already centered around him. He is drawing large crowds and has suggested the building of a new permanent edifice, since the present building is frame. Five squares away from him is our Twenty-fifth Street church. This is a plant so young and tender that it is just beginning to take root. The Calhoun street people have been unusual in fidelity regarding their support of this work. Flournoy Payne, who, by the way, is a nephew of C. P. Williamson, has been pastor there about a month, and his audiences are growing in spite of the fact that the weather has been especially inclement on the last four Sundays. On Thursday evening the Twenty-fifth Street church will hold a rally service, and the address will be made by Curtis Lee Laws, pastor First Baptist church. Our preachers here hold a very pleasant meeting every Monday morning. The group is made up of James O. Shelburne, Flournoy Payne, B. A. Abbott, M. H. H. Lee, R. E. L. Abbott, W. E. Nash and the writer. Bro. Nash is pastor of the colored church here, and they are having a hard struggle. There are more colored people here than in any of the large Eastern cities and they ought to be reached. At one time the church numbered nearly a hundred members, but it has now dropped to a trifle less than half of that number. We would like to see this work on its feet.

The Christian Tribune Home for Working Girls is moving on well. At Easter an offering will be asked of our brethren generally. We need \$1,500 for the purchase of the ground. We already own the building, which is a substantial three-story brick structure, and this ground will become purchasable next October. All receipts will be acknowledged in these columns.

Peter Ainslie.

## DID NOT KNOW SHE HAD KIDNEY TROUBLE

### Thousands Have Kidney Trouble and Never Suspect It.

Getrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

Women suffer untold misery because the nature of their disease is not correctly understood; in many cases when doctoring, they are led to believe that woman trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free, by mail.

Among the many famous cures of Swamp-Root investigated by The Christian Century the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Dr. KILMER & Co., Binghamton, N. Y.  
GENTLEMEN:—In the summer of 1893, I was taken violently ill. My trouble began with great pain in my stomach and back, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I weigh 148 pounds and am keeping house for my

husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Getrude Warner Scott



MRS. SCOTT.

### Sample Bottle of Swamp-Root Free by Mail.

EDITORIAL NOTE—Swamp Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all the readers of The Christian Century who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the wonderful curative properties of Swamp-Root. In writing be sure to mention reading this generous offer in The Christian Century when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

### CALIFORNIA AND ITS ATTRACTIONS.

The great State of California offers more delightful attractions for the average winter tourist than any other section of the United States. At a time when the North and East is garbed in its usual winter mantle, Southern California is clothed in sunshine, fruit and flowers. The new coast line of the Southern Pacific-Sunset Route, extending from Los Angeles to San Francisco, offers one of the most alluring opportunities for a journey possible, even in Golden California. Los Angeles and vicinity contain many of the most attractive features of California

which, with a superb climate, to be appreciated must be experienced. Surf bathing in the Pacific Ocean, golfing at Monterey, deep sea fishing at Catalina and a score of other attractions provide a most pleasant method of enjoyment, making the winter months a dream of comfort and delight. The Southern Pacific-Sunset Route out of New Orleans operates daily vestibule service to Pacific coast points. The celebrated Sunset Limited service operates out of New Orleans each Monday, Thursday and Saturday, the finest train of the year, carrying composite, compartment, combination and regular sleeping cars, with a la carte diner. For literature and information address N. G. Nelmyer, G. A., Chicago, Ill.

55.64

## ARE WE A DENOMINATION.

The question should not be, "Are We a Denomination?" but "Was the Church Founded by the Apostles a Denomination?"

I heard a Jewish Rabbi say that Christianity was the daughter of Judaism, both believing in one God.

Every argument tending to place us among the religious sects of to-day could be used with equal force against the Christian church in old Jerusalem before sectarianism put James to death. In that early day letters addressed to the Church of Christ at Jerusalem never landed by mistake among the scribes, pharisees or sadducees or were laid upon some altar to a heathen god. The name of Christ distinguished his followers. So it is not strange to-day that all communications addressed to the Christian church are sent to those who claim no other name. Enemies called the early church a sect, but Paul did not court favor by accepting the approbrious name. If, like Alexander and Thomas Campbell he still loved to linger around the old temple of his fathers, he never conceded that the Rock, Christ Jesus, was some rolling stone on which could be founded "a movement" in the Jewish church that could be shifted at will to please contending sects. The time for rival sects and party names came, however, but after the first falling away the original church retained its name, its creed and its conditions of fellowship. Was it then a denomination or was it the bride, the lamb's wife, willing to welcome back the repentant wanderers from its fold?

In my profoundest researches into historicity, ancient recordicity and even traditionicity, I fail to find the time and spot when the Church of Christ shrivelled into a denomination, calling herself the Church of the Disciples, and assuring six hundred other denominations that she "Didn't go fur to do it," when she fought through centuries of fire and tears to keep his name from being trailed in the dust.

If, in derision of those who say "I am of Paul," "I am of Cephas," a local congregation makes the boastful claim, "I am of Christ," it makes itself denominational. If, on the other hand, a local congregation courts the favor of the Cephasites and Paulites by calling itself any name except Christian, it will be called denominational by the delighted Paulites and Cephasites, but too many of us have come out of unbelief into sectarianism, and out of sectarianism into the Church of Christ to blindly accept old heresies within the church. We easily recognize the soothing arguments that once we used to lull our awakening convictions against sectarianism. We climbed the ascent too laboriously to ever forget the steps downward: First, "We are a denomination." Second,

If you do not know that

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Samples sent ON APPROVAL to those who are contemplating a purchase.

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A Statistical Supplement to "Christian Missions and Social Progress," being a Compendium of the Achievements and Results of Evangelical Missions in all lands at the close of the Nineteenth Century.

By the REV. JAMES S. DENNIS, D. D.

THE missionary progress of the century is carefully tabulated with voluminous historical and suggestive comments presenting in outline the salient facts. Unique in its plan and scope, it furnishes a compendium of immediately available information for busy pastors and students. As a systematic, accurate and detailed survey of the varied aspects of the missionary progress of Christ's kingdom it will be found to be of standard value. A directory of Foreign Missionary Societies in all lands, valuable maps, very full indices, and a number of beautiful illustrations add to the usefulness of the remarkable resume. The price, which has been fixed at \$4.00 net, is below the cost of mechanical production alone (typography, printing, binding and illustrations.)

One Volume Size 11 x 9 426 Pages Illustrations and Maps.

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We, the "Disciples," are a sect with an unwritten creed. Third, We are narrow and literal. Fourth, We are not spiritual. Fifth, Spirituality is liberalism. Sixth, Liberalism is rationalism. Seventh, We are afloat with no life preserver except our own self-adjusted martyrdom.

We are retarded in our efforts to convert men to Christ when we concede their first accusation—that we are a denomination. As humble soldiers in the thick of battle we often meet this charge. If we admit it, priests and peoples strike glad hands with us, but they do not join us in answering Christ's longing prayer. The more we yield the better they love us, but they will not join our ranks. But if we refuse—lovingly refuse—to compromise, we win them to the Church of Christ. Some of our more timid brethren evidently confuse modern, manly loyalty to conviction, with isolated, sledge-hammer, barn-storming methods. Such should enlarge their horizon by visiting the great churches of Christ, where loyalty has won success and success has won orthodoxy and popularity.

A broad and liberal church has nothing to fear. It swept the cultured cities of old, and only weakened when denominationalism made it narrow and illiberal. Can anyone who has tested religious liberty and has rejoiced in the marvelous church record of the last twenty years consent to step down upon the narrow platform of a denomination? We dare not claim less than the divine creed, Jesus Christ, the divine name, Church of Christ—the divine calling, that of a Christian, or he may remove the candlestick from us and raise up another people who will be true to him.

Mrs. J. H. O. Smith.

## FROM THE WESTERN CHRISTIAN UNION.

Booneville, Missouri: "We ordered of Dr. P. Fahrney, Chicago, Illinois, a dozen bottles of his celebrated remedy, Dr. Peter's Blood Vitalizer. We have used it and consider it an excellent medicine. We are very cautious in recommending proprietary medicines in this paper, but knowing

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Safe, conservative and profitable for any one wishing to save money. Write for particulars.

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something about the good record of Dr. Fahrney, we have given his remedy a thorough trial, and can now conscientiously recommend it to all who are suffering with a gripe, colds, or general physical disorders. We understand that the Blood Vitalizer is not for sale in drug stores, but is obtainable through local agents or direct from Chicago. Should any of our subscribers desire to give the medicine a trial, we would suggest that they write direct to the doctor."

### LEGITIMATE ADVERTISING.

We call the attention of the Christian Century readers to the high grade of our advertisers. Only reliable firms who guarantee us cash are allowed to advertise in our columns. How our papers claiming to be Christian can afford to be responsible for much of their advertising is a mystery to the managing editor of the Christian Century. We suggest that the business men who are requested to aid in placing religious (?) papers in our churches by the wholesale consider the character of the advertising in the so-called religious papers. Should not our elders and deacons require a standard of morals in the advertising columns of our papers? Is not a standard of morals in business as necessary as a standard of orthodoxy? We should like to hear from our Christian business men upon this subject.

SUBSCRIBE FOR  
**THE CHRISTIAN CENTURY**

Special rate for old and new subscribers

ONE DOLLAR.

### "WITH WHAT JUDGMENT YE JUDGE YE SHALL BE JUDGED."

The writer attended some very delightful and helpful lectures recently, and feels very grateful for the suggestive facts presented.

I note especially, with appreciation, the admonition to use tact in exposing the evil of denominationalism. Also the fact that sectarianism is a sin, in a sense a prolific breeder of sin, needing to be exposed and cast out.

The lecturer, in illustrating the need of tact, said he knew of a certain evangelist who announced that in his meeting he was first going to take the hair off sectarians and sectarianism, then he was going to take the hide off, and then he would rub in the salt.

The evangelist thus held up to ridicule or censure, or both, before pastors and Christian workers, suffers from this illustration, be he innocent or guilty; in fact, whether the charge is one involving any condemnation or not.

From the lecturer's own standpoint sectarians and sectarianism need occasionally to have their hair and hide taken off and the salt rubbed in. As to the when and how to do this is a question of tact, very well. As far as the lecturer knows to the contrary did not the said evangelist in the said meeting use consummate skill in this delicate operation? Aye, perhaps the evangelist skinned some of his own bigoted brethren who were manifesting the sectarian spirit. This is highly probable.

As a friend to both the lecturer and the evangelist I call attention to the words heading these lines.

E. H. Kellar.

Carrollton, Mo., Feb. 8th, 1902.

### AUTHORITY IN RELIGION.

Our next congress will be one of great interest. The principal topic for discussion will be authority in religion. On another page will be found a list of books with prices for those who desire to become informed upon this very important subject. We shall be glad to furnish our readers with these books. Next week we shall publish a paper written by Brother Jas. W. Allen of Chicago upon "The Scope of the Authority of Jesus." It is a most timely paper and worthy your most careful consideration. Order sample copies of this paper to give to your friends. We will furnish them free.

### A HINT TO THE WISE

Last week we offered several unusually fine Bargains in Books. One enterprising preacher enclosed four dollars and seventy-five cents and trusted us to send him his money's worth. He received one set of books worth six dollars and three other books worth one dollar and fifty cents each. This was ten dollars and fifty cents' worth of books for four dollars and seventy-five cents—more than 50 per cent discount. Several other persons wrote us about the same books without even enclosing a postage stamp for reply. It is too late now for them to get one of the best bargains offered last week, as the first who sent in their money are always the first served. We assure our

## I Will Cure You of Rheumatism

NO PAY UNTIL YOU KNOW IT.

After 2,000 experiments, I have learned how to cure Rheumatism. Not to turn bony joints into flesh again; that is impossible. But I can cure the disease always, at any stage, and forever.

I ask for no money. Simply write me a postal and I will send you an order on your nearest druggist for six bottles of Dr. Shoop's Rheumatic Cure, for every druggist keeps it. Use it for a month, and if it does what I claim, pay your druggist \$5.00 for it. If it doesn't, I will pay him myself.

I have no samples. Any medicine that can affect rheumatism with but a few doses must be drugged to the verge of danger. I use no such drugs. It is folly to take them. You must get the disease out of the blood.

My remedy does that, even in the most difficult, obstinate cases. No matter how impossible this seems to you, I know it and I take this risk. I have cured tens of thousands of cases in this way, and my records show that 39 out of 40 who get those six bottles pay, and gladly. I have learned that people in general are honest with a physician who cures them. That is all I ask. If I fail I don't expect a penny from you.

Simply write me a postal card or letter. Let me send you an order for the medicine; also a book. Take it for a month, for it won't harm you anyway. If it cures, pay \$5.00. I leave that entirely to you. Address Dr. Shoop, Box 595, Racine, Wis.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

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Our Bargains in Books last week brought requests for nearly one hundred volumes. There were many requests for the special bargain which our most thoughtful preachers appreciated—namely, the complete set of the Plymouth Pulpit for only two dollars. There are no more sets of this fine work for sale at that price. The complete set costs six dollars. We have had many inquiries concerning Smith's Dictionary of the Bible. This monumental work in four large volumes is a complete religious library in itself. Until recently it cost twenty dollars. We can furnish it new for seven dollars and fifty cents, not prepaid. We will give all subscribers of The Christian Century who are paid in advance the benefit of the large discount we receive by buying books in large quantities. Our terms are strictly cash. We cannot give you the benefit of our discount and credit you. It makes too much bookkeeping. Those who send in the cash when ordering will get the benefit of the best bargains. Our only reward for serving you is the pleasure of putting first-class books into your homes. We only reserve enough profit to enable us to serve you promptly.

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## ENTERED INTO LIFE

On the morning of January 22, 1902, the pilgrimage of John H. Streiff ended, and he hath entered into rest. He was born in the canton of Glarus, Switzerland, December 30, 1848. He came to America with his parents when only four years of age and settled at Cincinnati where they remained until he was 12 years old, when they moved to Kentucky, near Frankfort. Here he grew to manhood. He was married June 25, 1878, to Miss Clara O. Mitchell of Canton, Ill., and became a Christian in August of 1880. For twenty-one years he has been an humble servant of Jesus Christ. His life partook of the quiet grandeur of the secluded Alpine canton of his nativity, the lofty principles of the master. I never knew a better man than J. H. Streiff, nor a more faithful Christian.

Twelve years ago he came to this city to make his home. Almost from the beginning he was identified with the North Side Christian church. He has been a deacon in the church, its clerk and secretary of the official board since I began my pastorate here. Here he lost his wife seven years ago and then with a tenderness born of a noble Christian soul he devoted himself to the care of his young daughter, whom he leaves to await the final reunion. He was laid to rest by the side of his wife at Canton, Ill.

Chicago. W. B. Taylor.

Miss Eliza Moore was born March 10, 1824, in Virginia. Her first marriage was to John C. Murphy and to them was born one child, now Mrs. Hallam. After Mr. Murphy's death she married S. T. Shelton June 16, 1846. Four children were born to them, and all are living.

Sister Shelton died January 26; age, 77 years 10 months. She was and had been a member of the Christian church and was a firm believer in its teaching and lived a consistent life. She had many friends and her death brings sorrow to many hearts.

Funeral services at the Christian church, Cameron, Ill., conducted by T. H. Gooding, pastor at Milo, Ill., and V. D. Maple, pastor at Cameron, Ill. Interment at Silent Home cemetery.

Our aged brother, George W. Minier, died at the home of his daughter, Mrs. Hostetter, at Austin, near Chicago, February 18. He was probably the oldest minister among the Disciples in the state. He was born in Ulster township, Bradford County, Pennsylvania, October 8, 1813. He did odd jobs for a hotel while attending the academy at Athens. He taught school a number of years in New York, when he moved to Illinois in 1837. He was married in 1839 to Miss Sarah Ireland, to which

union twelve children were born. In 1847 he located with his family in Bloomington and opened a high school for boys and girls. In 1851 he moved to his farm near Minier on account of failing health. For many years he was vice-president of the state horticultural and agricultural societies. He platted the village which bears his name. For more than forty years he preached in the Church of Christ at Minier. He knew intimately many of our most noted men, as Abraham Lincoln, Stephen A. Douglas, John Bryant, brother of the poet, and John Wentworth and others. Mrs. Minier died four years ago. He has ten children living, most of whom were by his bedside. Thus "one by one we are crossing over."

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## THE HOME

### A Plea for Peace.

Lord, through the coming year I make  
no plea  
For wealth or power; neither that of  
grief  
I have no portion; but where'er I be  
Grant me Thy peace!

I ask not that my days shall pleasure  
know;  
Nor that from sorrow I shall find relief;  
In hours of joy, in hours of pain, or woe,  
Grant me Thy peace!

If storm-clouds lower, if the sky be gray  
And lightnings rift the air; if stormy  
seas  
Threaten to me engulf, dear Lord, I  
pray,  
Grant me Thy peace!

If those I trust deny me, or betray  
Till sorrow's chalice holds but bitter  
lees;  
If hopes, long cherished, fall me by the  
way,  
Grant me Thy peace!

If joy bids fair to be my welcome  
guest—  
Lest I forget—oh, leave me not alone;  
But let my happy heart have added zest;  
Grant me Thy peace!

That peace which passeth understand-  
ing give,  
A peace which deadens pain when hope  
hath flown  
In joy, in grief, whether I die or live,  
Grant me Thy peace!

### Weekly Lay Sermon.

Behold, I have played the fool, and  
erred exceedingly.—1 Samuel xxvi, 21.

The man who departs from the  
straight path and takes up his abode  
with the wicked may hope, for a time,  
to escape the just consequences of his

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acts. But his cunning in concealing  
from the world his deeds and his belief  
that the inevitable is not for him, is  
the belief of a fool and in his folly he  
perisheth. "Behold, I have played the  
fool and erred exceedingly," and in  
the train of his folly disgrace and dis-  
aster and death follow. The criminal  
hides his head and fondly believes  
that not alone his body, but his crimes  
are concealed. He raiseth his hand  
against every man, not remembering  
that we are children of Our Father,  
but murmuring against his lot and for-  
getting that as we do in this world, so  
it shall be meted out to us in the next.

But a companion of fools shall be  
destroyed.—Proverbs, xiii, 19.

And their folly with them. In the  
wisdom of the world is folly, and to  
those who believe in the world and its  
works shall the meed of folly be  
awarded. Injustice may survive for a  
time, crime may be successful, in-  
iquity may flourish, but the winnow-  
ing of the chaff from the wheat is cer-  
tain to come, for it has been promised  
by him who holds the universe in the  
hollow of his hand.

For the wages of sin is death.—Ro-  
mans, vi., 23.

And from the payment of that wage  
none can hope to escape. There may  
be days and weeks, and months, and  
years to lapse, but the Lord of the  
vineyard, who pays to him who comes  
at the eleventh, even as he pays to  
him who comes in the first, hour, will

judge all men according to their  
works. To the worker of iniquity, to  
the violent man, to him whose hands  
are red with blood and to him who  
violates the home shall the wage of  
sin be paid—and the wage is death.

Every wise woman buildeth her  
home, but the foolish plucketh it  
down with her hands.—Proverbs,  
xiv, 1.

No more bitter lesson of the truth  
of the words of the inspired writer  
could be given than is given in the  
tragedy of the murderers who have  
fallen by the hands of the officials of  
the law—the avengers of blood—and  
with them there was one of the foolish  
women, who, with her own hands,  
hath plucked down her home.

The miserable example should not  
be lost, nor should mankind forget  
that "the wages of sin is death."

### Where One Can Find Peace.

The ages-old goal of all the world  
is peace. Where can peace be found?  
Does it hide in a treasure house of  
gold. It is wrapped into honor's lau-  
rel wreath? May it be pursued and  
captured by the unbridled horses of  
passion? Does it come to those who  
in idleness await it? In all these ways  
men have tried, and still are trying to

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find peace, but never with success. Some have secured imitations, which, for the moment, deceived them into the belief that they had found the real thing, but the delusion was short-lived. Where, then, can peace be found? The answer comes in the words of him who lived in the serenest life amid the stormiest surroundings. "Peace I give unto you." Peace, then, is the gift of Jesus Christ to his friends. It is his dying bequest to those who love him. The deep, abiding and ineffable peace, which the world can not understand or take away, is the peculiar possession of Christ.

### The Will of God.

What is the will of God to you? Do you think of it as a rack—something on which you are stretched, and torn, and mangled, until the very agony becomes almost unendurable, and you begin to question the love and wisdom of God? I have met Christians who in times of great sorrow seemed to have no better conception of God's love than that. Or do you think of God's will as a prison-house, a place where you are limited, hampered, confined, where there is gloom and bitterness? Are you standing knocking against the walls of the prison, with an irrepressible desire to get outside, to get freedom, sunshine, rest? I fear there are many people who have no better conception of the Father's will than that. Or do you think of that will as a workman thinks of the factory or a workshop where he goes and works, and works, and works with exhausting labor until he is tired out, and his one thought is of the time when the factory will close and rest come? Or do you think of God's will as home, home—the place where associations are tenderest, the place where music is sweetest, the place where the voices thrill your heart most deeply, the place where you can rest, the place where you find delight, and fellowship, and ease? That was as it was with the Master, and if we walk as He walked, so the Father's will will be with us.—Rev. C. Inwood.

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